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THE MISSIONARY HERALD

NOVEMBER, 1885.

VOLUME LXXXI.

NUMBER 11.



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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 1109 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, \$1.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

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Mission Rooms, Congregational House, Boston, Mass.

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THE *MISSIONARY HERALD*, published monthly at \$1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

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THE
MISSIONARY HERALD.

VOL. LXXXI. — NOVEMBER, 1885. — No. XI.

IN order to reach our readers in season for the Monthly Concert of November, this number of the *Herald* must go to press just at the close of the Annual Meeting at Boston. The papers presented from the Prudential Committee will be found on other pages of this number, but we must put over until our next issue the minutes of the meeting, and the reports of the Committees. As we write, we can only speak of the remarkable attendance on the meetings; the two largest halls in the city having been repeatedly crowded, while more than once, at the same time, two overflow-meetings were called for. It cannot be said that the hospitality of Boston and its vicinity was taxed *to the utmost*, for, notwithstanding the thousands entertained, there were plenty of homes open for the reception of guests after all applicants had been provided for. The spirit of the meetings has been most excellent, and while hearts have overflowed with gratitude in view of what God hath wrought through the agency of the American Board during the seventy-five years of its existence, it has seemed to be in no spirit of pride that the achievements have been recorded. In the two remarkable discourses, by Dr. Walker and Dr. Storrs, as well as in most of the addresses by the long list of speakers, emphasis was placed, as was most fitting, upon the special need of the present hour—the enduement with power from on high for the prosecution of all work for the kingdom of God, both at home and abroad. The address of Dr. Hopkins, on Thursday evening, alluding to the marked events of the present century which his memory recalled, some of which happened before the birth of the American Board, was received with deep emotion by the great audience, especially as he referred to the mission work of this generation as the crowning glory of the century. The suggestion of memorial offerings in connection with this seventy-fifth year of the Board's life was welcomed by the audience, and several such offerings were received by the treasurer. The appeals to young men and young women to consecrate their lives to missionary service were frequent and fervid. The salutations received were most cordial and impressive. We look with great hope for special spiritual results as the outcome of this meeting of the Board, which certainly is the largest, and we believe will be regarded as the best, meeting in the history of the Board.

It should be remembered, in reviewing the work of the American Board for seventy-five years, that for several decades both the Reformed Dutch and by far the greater portion of the Presbyterian churches of the country coöperated with the Congregationalists in the maintenance of this society. The Reformed Church

withdrew in 1857, and the Presbyterians in 1870, in the belief that under separate organizations they could more efficiently prosecute missionary work. We have made a summary of the statistics of the three Boards which now take the place of the one Board as it existed for nearly fifty years, and find that together they are now maintaining in foreign lands 349 ordained, and 39 other, male missionaries, with 562 female missionaries, married and single, making a total of 950 American laborers. The force of native helpers under the care of the three Boards amounts to 3,482, of whom 283 are ordained, and 455 are licensed preachers or catechists. The stations now occupied number 197; the churches number 591, with 47,639 members. There are 957 out-stations reported, although the Presbyterian Board does not give this item. In high schools and colleges there are 6,258 students, and in the common schools 56,374,—the total number under instruction in connection with the three Boards being 63,581. The receipts for the last year were: of the Presbyterian Board, \$757,637.42; of the Reformed Board, \$88,131.04; of the American Board, \$625,832.54: a grand total of \$1,471,601. The churches in this country supporting the Presbyterian Board have 615,942 communicants; the Reformed churches 83,702 communicants; and the Congregational churches 396,246 communicants.

WE are glad to report that the *Morning Star* has been heard from at Maiana, Gilbert Islands, July 20. A brief letter from Captain Bray has reached us by way of Sidney, Australia. The *Star* had been through the Gilbert group once, and thence on to Kusaie and Ponape. The missionaries and all on board the vessel were well. The winds had been unusually light, but the auxiliary steam-power had enabled the vessel to move on from island to island. Miss Palmer went to Ponape from Kusaie, and Mr. Doane has two teachers ready to take to Yap when the *Star* goes on to that island. Captain Bray, in expressing his gratitude for the new vessel, says he wishes he had a speaking-trumpet through which he could shout in the ears of all her stockholders, "God bless you all!"

WORD has been received from our brethren in Philippopolis since the popular uprising in Roumelia. They represent the people as enthusiastic in their determination to secure union with Bulgaria; yet, as we write, the outlook for a peaceful solution of the political difficulties is not hopeful. May God avert a conflict which threatens the peace of Europe. No fears are expressed as to the personal safety of the missionaries.

IN the condensed sketch of the history of the American Board, presented in our last number, we were not able to give the full statistics for the present year, nor the summaries for seventy-five years. They can now be given as follows: At the close of its seventy-fifth year the Board has 22 missions, 83 stations, 826 out-stations, 156 ordained missionaries (6 of them physicians), 10 physicians not ordained (including 4 females), 4 other male missionaries, 248 female assistant missionaries (147 of them wives); making a total of 422 American laborers. There are of native helpers: 147 pastors, 212 preachers, 1,319 teachers, 505 other helpers — a total of 2,183. There are 292 churches with 23,392 members, 3,008 having been added within the preceding year. There are 90 high schools

and colleges with 3,671 pupils, 803 common schools with 30,941, the total number under instruction being 35,561. During the seventy-five years of its existence the Board has sent out 786 male and 1,080 female missionaries—a total of 1,866. There have been added to the churches under its care 94,985 members, while, as nearly as can be ascertained, 399,353 persons have been under instruction. The aggregate of receipts is \$21,113,168.31. The pages issued by mission presses, so far as recorded, number 1,690,194,403 pages. Glory be to God!

LET no one fail to read the letters presented on another page, addressed to the American Board, one by the members of the Syrian Mission, and the other by the pastors of the native churches in Japan. The reading of these letters awakened the profoundest emotions in the great congregations at the Annual Meeting. It may be well to say that the letter from the Japanese pastors was prepared entirely on their own motion, and that the translation, made by one of their own number, is printed *verbatim et literatim* as it was forwarded, without amendment either by the missionaries or by any one in this country. That such a letter should come from the thirty-one churches connected with the mission of the American Board in a land where, only thirteen years ago, the first Protestant church was organized, is one of the marvels of modern times. Yet these churches are but one-quarter part of the number already organized within Japan.

THE new financial year opens hopefully, and we look for generous responses to the emphatic call given by the Annual Meeting of the Board. Let all plans by pastors, churches, and Sunday-schools be early and wisely laid for contributions not less than twenty-five per cent. beyond those of the preceding year. The requests from the missions already received for another year call for it all.

THERE is a supplement to be made to the report of the twelve centenarians who contributed to the building of the *Morning Star*. Mrs. Coffing, of Hadjin, Central Turkey, in forwarding the sum of \$7.25 contributed by the two congregations in that city, encloses also the sum of twenty-five cents given by Loffitia, a Greek girl, to make her grandfather a shareholder. This grandfather is believed to be over 120 years of age. We have no means of confirming this statement as to his age, but this Greek resident in the interior of Turkey must certainly be classed among our centenarian contributors.

ENGLAND and the whole Christian world has suffered a severe loss in the death of the Earl of Shaftesbury, who, during his long life, has given the weight of his great influence in support of the best philanthropic and religious movements of the day. As President of the British and Foreign Bible Society he has manifested the deepest interest in its work, and has not failed to preside at its Anniversary Meetings for a long series of years. He was known as a special friend of the poor, and it is touching to read that at his funeral at Westminster Abbey, among the crowd that could not find room within the building, was a large company of boys belonging to the "Shoeblock Brigade," wearing crape on their arms, and who stood in the pouring rain until the services in honor of their noble benefactor were ended. Earth is poorer and heaven is richer when such men as the Earl of Shaftesbury die.

EXPRESSIONS of surprise and gratification come from many persons as they take up for the first time the volume of "Mission Stories of Many Lands." They had not anticipated such a large and handsome book or one so well illustrated, and they are equally surprised at its low price. Our friends predict an extensive demand for the volume on the part of Sunday-schools and individuals.

WE have been glad to see in several successive numbers of *The Pacific* a series of articles by Rev. Dr. S. H. Willey on the work of the American Board on the Pacific slope, and related matters. The story is well told, from the beginning of the mission down to the time of its transfer to other hands. It is a story of patient and heroic service amid extraordinary difficulties. We wish that this succinct history of the Oregon Mission by Dr. Willey might be given to the world in a more permanent form.

THE rails for the railway between Tientsin and Peking, it is reported, are already at the former city. It has come at last to this, that the Chinese government recognizes the necessity of better communication between its capital and the sea. Such a road once built will powerfully affect the whole empire, for it will open the eyes of the people to the folly of those notions in geomancy which have hitherto led them to oppose all engineering works. Let the Chinese once see the superiority of Western arts, and with their native skill and industry they will doubtless copy, and perhaps excel, our feats of engineering. A people that could build the Great Wall could doubtless build bridges like that at Niagara, or tunnel mountains like the Hoosac, if once their superstitions about "The Earth Dragon" were exploded. A railway in China will prove a deathblow to this mythical beast.

WE have received from the Committee of the Evangelical Alliance in China a memorandum on the persecution of Christians in that empire within the past year or two. It shows that in 1884, and especially in connection with the French attack upon Anam and at Foochow, there was an outbreak of violence, and that in the province of Kwangtung eighteen Protestant chapels were destroyed or robbed in the course of a few weeks. In other provinces also there was much of hostility manifested to native Christians, and they were obliged to flee for their lives. This certainly calls for active efforts on the part of foreign ambassadors to secure the fulfilment of treaty stipulations in respect to the protection of Christians. As we write this, however, there comes a sense of shame at the awkward position in which the American Minister at Peking would be placed should he attempt to remonstrate with Chinese authorities over these assaults. In view of the treatment the Chinese have received in our own land, and with the record of the horrible affair at Rock Springs fresh before him, we think our ambassador would hardly care to visit the viceroy's *yamen* for the purpose of entering a protest in behalf of Christians in China. We believe that the Chinese government has desired to prevent these outbreaks of its citizens as truly as our national administration has sought to protect the Chinese. It admits of a question whether there are not more officials in this country who wink at deeds of violence done to Chinese than there are mandarins in China who would cut the throats of Christians.

ONE of the touching incidents connected with the Annual Meeting was the reception of a letter from a man too poor and feeble to attend the meeting of the Board, who enclosed a memorial gift of five dollars, saying that "his interest in its work is as fresh as when, sixty years ago, he made his first offering to the cause; or when, fifty-three years ago, he looked upon its Annual Meeting of thirty or forty members in the Rhetorical Chamber of Yale College." We rejoice in the knowledge that many such aged saints, some of whom are rich only in faith, are living to pray for the prosperity of the American Board.

WE have frequently referred to the utterances of Mr. Fukuzawa, well known in Japan as an educator and editor of the *Fiji Shimpō*, a man of much shrewdness, who favors the introduction of Christianity solely on political grounds. In an address recently given at Tokio upon "The Political Aspects of Religion," while criticizing some of the methods employed in the propagation of Christianity, he welcomes its advent, and strongly commends the general bearing of the missionaries. The following brief quotations indicate his own position and his opinion of those who bring the new religion: "I, in common with most of my fellow-countrymen, am quite indifferent in matters of religion. In fact, I do not, as the saying is, know the genuine taste of religion; and not knowing it, I have never discussed the merits of this creed or that. I have never praised any particular kind of religion, but, observed from a political point of view, I admit that Western religion is at this moment of great importance to Japan. . . . What regulates the conscience of man and thus prevents lawlessness is no doubt religion, and I look upon religion as the law and police of the soul. I once said that if no missionaries had come to our country, the lawlessness and insolence of foreigners would have been many times greater, and that our foreign relations would not now have been what they are. I still believe this to be not far from the truth. I think it may thus be seen that the influence of Western religion is great and good."

BUDDHIST priests in Japan, according to the *Japan Mail*, are in great distress. Formerly they received large sums of money through the contributions of the people, and especially from the nobility, who took pride in maintaining the temples within their several precincts. But the descendants of these princes in later days have no faith in Buddhism, and the priests appeal to them in vain for help. It is said that the aggregate annual gifts at all the Buddhist shrines in the empire do not now amount to \$150,000.

IN connection with the fact mentioned above, it is pleasant to record an item that has just come to us from Japan in relation to the tenth anniversary of our mission church at Sanda, celebrated in July last. A former *daimio* of Sanda was much interested in Christianity when the gospel was first preached there, many years ago, but he afterward removed to Tokio, and his interest waned. A former retainer of his is now the Japanese Ambassador at Washington. This ex-*daimio*, though absent from Sanda, has heretofore made some small presents to the church, but at this tenth anniversary he sent a gift of \$500 to be used for evangelistic work, and also a chandelier for the use of the church. This is the first case, so far as is known, of a gift from one of the nobles of Japan for direct evangelistic work.

BULGARIA AND EASTERN ROUMELIA.

THE map on the opposite page, recently prepared to show the missionary field of the American Board in what was known as European Turkey, will serve also to indicate the geographical relationship between the two Principalities whose proposed union has startled Europe. The question is suddenly raised whether the Great Powers shall enforce the Treaty of Berlin, which they promulgated with great formalities. When Russia, in her late war with Turkey, stood with her armies before the gates of Constantinople, she exacted from her defeated rival, at San Stefano, a treaty by which Bulgaria and Eastern Roumelia should come under Russian control. The Great Powers would not consent to this, and, by the Treaty of Berlin, signed July, 1878, they constituted Bulgaria as "an autonomous and tributary Principality, under the suzerainty of His Imperial Majesty the Sultan." It was ordained that there should be a free choice by the people of a prince, who should be a Christian, but the choice must be confirmed by the Sublime Porte. The area of the Principality is about 24,000 square miles, and its population a little over ten millions. By the last census sixty-seven per cent. of the population were found to be Bulgarians, twenty-five per cent. Turks, the remainder being Greeks, Wallachians, Jews, etc. Prince Alexander of Hesse, a brother of the Empress of Russia, was elected Prince in 1879.

Eastern Roumelia, by the treaty of Berlin, was left under the direct political authority of Turkey, though certain autonomous rights were granted the people; and the governor, to be appointed by the Porte, must be a Christian. She is required to pay annual tribute to Turkey, and the sum fixed in 1882 was about \$800,000. The area of this province is about 14,000 square miles, or nearly twice the size of Massachusetts. The population in 1884 was 850,000, of which somewhat less than three fourths (573,560) are Bulgarians, 174,700 Turks. It is not to be wondered at that, when the people are so predominantly Bulgarian, there should be the strongest desire to unite with the Principality which bears the name of their race.

South of these two Principalities lies old Macedonia, which, with other provinces nearer Constantinople, is still under the direct rule of Turkey. The western portion of Macedonia was once a part of Servia, and, now that the people once under Turkish rule are asserting the rights of race and religion, King Milan wishes to secure for his kingdom a region which naturally belongs to Servia. Neither Greece nor Servia look with favor upon the union of Roumelia with Bulgaria, as they consider a strong political power in the region of the Balkans a peril to their own independence.

As we write, the situation is far from encouraging to our missionary work. The stations occupied by the American Board are in each of the three provinces. Samokov in Bulgaria, Philippopolis in Eastern Roumelia, and Monastir in Macedonia. Unless war should actually occur, there need be no fear for the personal safety of our missionaries, but in any case their work will be much hindered for a time. Should the union between Roumelia and Bulgaria be consummated, as we anticipate will be the case, we look for wider openings for the prosecution of Christian work within these Principalities.



THE HOME DEPARTMENT. — A BRIEF REVIEW.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1835.]

THE Home Department of the American Board includes all those agencies upon which the supply and support of their messengers to foreign lands depend.

PREPARATORY PERIOD, 1790-1810.

In an important sense, therefore, as a preparatory ministry, it existed for several years before the Society itself was organized in 1810. It was certainly in embryo from 1790 to 1800, in a Litchfield County parsonage, in Connecticut, where the boy "Samuel," was quietly listening while his mother talked of the perishing heathen, and on one occasion overheard her remark to a friend: "I have consecrated this child to the service of God, as a missionary." It was already existent in the hearts of the far-seeing men who founded the Connecticut Missionary Society in 1798, and the Massachusetts Missionary Society in 1799, who purposed to preach the gospel, not only "to the destitute and the heathens in our own land," but also, as definitely expressed in the words added to the Constitution of the Massachusetts Society, in 1804, "through more distant regions of the earth, as circumstances shall invite and the ability of the Society shall admit." It entered into the establishment of the *Massachusetts Missionary Magazine* in 1803, which was united with *The Panoplist* in 1808. It was warm in the affections of John and Mary Norris, of Salem, in 1806, when they poured out before the Lord their ten thousand silver dollars, an offering for foreign missions, through the establishment of a Divinity School, by which the missionaries should be educated. During the same year it was in lively activity in the counsels and prayers of the young men at Williamstown, pledging themselves to each other and to God to hold themselves in readiness for the Master's call whithersoever it should lead them. Three years later this department was more fully developed at Andover, and a year yet later entered upon its public official life at Bradford. During all this period it was becoming rooted in a considerable number of consecrated hearts, some of them influential in the pulpit and through the press, some of them leading minds in educational institutions and in ecclesiastical assemblies, so that when the foreign department of the American Board was enabled to begin its correspondence with its missionaries beyond the seas, in 1812, the home department was already in communication with a growing constituency extending from Eastern Maine, not only all along the Atlantic coast and the river towns, but also reaching many retired hamlets and villages throughout New England and the Middle States.

FIRST PERIOD OF TWENTY-FIVE YEARS, 1810-1835.

Great changes passed over the history of this department during the first twenty-five years of its official records. During this period nearly all the founders and early supporters of the Society passed away. On this roll of the honored dead at the close of the first quarter of the century, in 1835, are recorded the names of the first two Presidents, Gov. John Treadwell, of Farmington, Connecticut, and Dr. Joseph Lyman, of Hatfield, Massachusetts; of the first four Secretaries, who were also members of the Prudential Committee, Samuel Worcester, Jeremiah Evarts, Elias Cornelius, and Benjamin B. Wisner; of two additional members of the Prudential Committee, Dr. Samuel Spring, of Newburyport, and Dr. Jedediah Morse, of Charlestown; and of other representative men, such as Pres. Jesse Appleton and Dr. Edward Payson, of Maine; Hon. Wm. Phillips and Hon. John Hooker, of Massachusetts; and Gen. Jedediah Huntington and Pres. Timothy Dwight, of Connecticut. These men, and those asso-

ciated with them, had wrought well during this first quarter of a century, and the advance was marked, as manifested in the increase of missionary intelligence throughout the ministry and the churches, in enlarged plans and enlarged gifts. This was the period during which flourished the system of auxiliary societies, then regarded as the most efficient method of raising funds, these societies gathering in, under some simple form of organization, men, women, and children. During this period the churches which contributed, as churches, were comparatively few, and the contributions were mainly from these auxiliary associations and from individuals. The number of these auxiliaries in the year 1835 was about 1,600, and the annual receipts into the treasury had advanced from about \$1,000, as reported the first year, to over \$163,000 in 1835, the total receipts for the first twenty-five years being about one and one-half million dollars, an annual average for the entire period of about \$65,000.

The growth during this period in the number of missionaries was more marked than in the receipts. It was a period of earnest religious thought and discussion, and of revivals, which brought forth their fruit in our colleges and theological seminaries, so that, in the year 1835, we find the record of forty-seven missionaries and assistant missionaries sent out, thirteen of them ordained, and of thirty-three more, eighteen of them ordained, under appointment. Attention was also called in the report of that year to the fact that the number of candidates for missionary service in colleges and theological seminaries was greater than it had been at any former period, and a call was made for fifty additional ordained missionaries, and fifty additional lay teachers, it being stated that the Prudential Committee would gladly send them forth if the men could be found.

SECOND PERIOD OF TWENTY-FIVE YEARS, 1835-1860.

At the close of the second period of twenty-five years, ending in 1860, we find upon the roll of the dead such representative names as those of Hon. William Reed, of Marblehead, for many years Chairman of the Prudential Committee; of Dr. William J. Armstrong, one of the Secretaries; and of Judge Samuel Hubbard, Deacon Daniel Safford, Hon. Samuel T. Armstrong, and Leonard Woods, all members of the Prudential Committee. Only two or three of the founders survived to participate in the Jubilee.

During this period the advance in the home department continued — much less reliance, however, being placed upon the system of auxiliary societies, except as incidental — while the churches, congregations, and Sunday-schools, as such, began to be largely represented. The total receipts advanced to about \$7,000,000, an annual average for the second period of twenty-five years of about \$280,000. During this period, also, there was a commendable response to the call for men, the number of missionaries and assistant missionaries sent out and under appointment in 1859 amounting to sixty-two, of whom twenty-six were ordained.

THIRD PERIOD OF TWENTY-FIVE YEARS, 1860-1885.

The changes of the third period of twenty-five years, just closed, are indicated in the names of those who, during this period, have been called to their reward. Among these we mention four of the Corresponding Secretaries, David Greene, Selah B. Treat, Rufus Anderson, and John O. Means, and two of the District Secretaries, Dr. William Warren and Dr. Charles P. Bush. To these we add the names of Hon. Theodore Frelinghuysen, for many years President of the Board; of Hon. William Jessup, Judge Thomas W. Williams, and Hon. William E. Dodge, Vice-presidents; of John Tappan, Linus Child, John Aiken, Charles Stoddard, William T. Eustis, William J. Hubbard, Walter S. Griffith, Silas Aiken, Nehemiah Adams, Asa D. Smith, Albert Barnes, Abner Kingman, and J. Russell Bradford, members of the Prudential Committee; and of such other prominent laymen and clergymen as William Ropes, William

A. Buckingham, Seth Terry, Erastus Fairbanks, Charles G. Hammond, Calvin Day, Samuel M. Worcester, Thomas Shepard, Constantine Blodgett, Mark Tucker, William A. Stearns, Richard S. Storrs; John Todd, Seth Sweetser, Benjamin Tappan, William T. Dwight, Joel Hawes, William Patton, Leonard Bacon, Samuel H. Cox, Thomas DeWitt, and William Adams.

Of the active Corporate Members of twenty-five years ago who are still enrolled among the active Corporate Members of to-day, only five names continue, one of them President of a college in the Northwest, one of them an ex-Treasurer of the Board, two of them during the entire period members of the Prudential Committee, now its two senior members, and the remaining member, after twenty-eight years of service, the still vigorous and youthful President of the Board. With these exceptions the executive officers are all new men, though two of them have been in the service for twenty years. During this period 184 of the Corporate Members have deceased, an annual average of seven.

A noteworthy change in the constituency of the Board occurred in 1870, arising from the friendly withdrawal of that portion of the Presbyterian churches which had hitherto coöperated with the American Board, their withdrawal being made in order that they might become consolidated under their own Ecclesiastical Board, leaving the American Board under the care mainly of the Congregational churches. A few generous donors from our Presbyterian brethren have continued to bestow a portion of their gifts through the treasury of the American Board, and to remember it in their bequests. Nor is it inappropriate that some such gifts should continue to be bestowed, since one fifth of our present corps of ordained missionaries has come to us from Presbyterian churches.

A noticeable reduction has taken place in our agency system during this period, the number of District Secretaries, which was eight in the year 1835, and which was six in the year 1860, having been brought down during the past six years to two, one at New York and one at Chicago, the latter having been in the service twenty-one years.

During this same period one part of the constituency of the Board which had been prominent from the beginning of its history has been brought into more distinct prominence through the formation of the Woman's Boards, the oldest, including New England and the Middle States, centring in Boston, organized in 1868; the second, including Ohio and the States of the Interior, centring in Chicago, organized in 1869; and the third, upon the Pacific coast, centring in San Francisco, organized in 1873. These Boards have been ably managed, and, by careful distribution of their forces into branches, auxiliaries, and circles, have extended their influence over the young as well as over the old, have awakened and nurtured an interest in particular fields, missionaries, stations, schools, and native assistants, emphasizing work among women, and have coöperated most cordially and harmoniously with the American Board. Their total contributions to the treasury of the American Board from the time of the first organization, seventeen years ago, have amounted to not far from \$1,270,000—an annual average for the entire period of over \$75,000; for the last five years of over \$120,000.

The contributions from the children have been received in part through the Sunday-schools connected with the churches, and in part, during recent years, through mission circles superintended by the Woman's Boards. A large educational work has thus been maintained, three missionary ships have been built, and in part supported, so that the total contributions of the children into the treasury of the American Board during this period of twenty-five years have probably amounted to not less than \$500,000—an annual average of \$20,000.

FINANCIAL HISTORY.

The financial history of the past twenty-five years is worthy of special mention in several particulars. The Jubilee year was distinguished by the raising of a large special donation of about \$70,000, through specific gifts of individuals, mainly from New

England and New York. This sum extinguished the debt of over \$66,000 reported the previous year, and gave a cheerful tone to the Jubilee Meeting. At this meeting the question of large debts was carefully considered, and it seemed to be the prevalent impression that the experience of the first fifty years of the Board might be regarded as ample in this direction, — the treasury having reported in 1836 a deficiency of nearly \$39,000; in 1841, of nearly \$58,000; in 1856, of \$36,000; in 1858, of nearly \$41,000, and in 1859, of over \$66,000. It was a commendable purpose on the part of the Prudential Committee which led them, following the general instructions of the Board at the Jubilee Meeting, immediately to adopt and put on record a plan, in accordance with which, from that time onward, no appropriations would be made which it might not be reasonably expected, after a careful estimate of the probable receipts, could be made without occasioning a debt, so that this incumbrance was henceforth, for all coming time, to cease. But a few months after this excellent resolution was put upon record, the United States government became involved in a terrific civil war which continued for four years, calling for a million of men and for three thousand millions of money. Most remarkably, however, was the financial integrity of the Board preserved throughout this trying period, so that, although, in spite of all good resolutions, a debt was reported at the close of the very first year, in 1861, of nearly \$28,000, it was entirely extinguished and a surplus of over \$3,000 was reported three years later, in 1864. During the next five years there was not a whisper of debt, not until the year when our Presbyterian friends withdrew, when a balance was reported against the treasury of over \$22,000. But this was almost immediately canceled, and there would probably have been no further record of serious deficiency had not the new missions to Papal Lands been undertaken, this additional charge having been received with the distinct understanding that a special annual contribution for this specific department should be requested of the churches in addition to the regular contributions. Only by a comparatively few of the churches was this request regarded, and in three or four years the Board, by official vote, relinquished the call for the special contribution, expressing the hope that the regular donations would be enlarged to an amount corresponding to the need. The result of that action was soon apparent, as seen in the reports of the Treasurer for the following years. A deficiency of \$26,000 was reported in 1873, increasing in 1874 to over \$30,000, in 1875 to over \$44,000, partly reduced in 1876, but still amounting to \$31,000, which went up, in 1877, to nearly \$48,000. The facts in the case were clearly stated to the Board at their Annual Meeting, and such was the special interposition of Divine PROVIDENCE at that meeting that no one needs to be reminded where the meeting was held. In two hours the load was entirely lifted, and since that time, eight years ago, there has been, in no proper sense, a debt. Three years a slight deficit has been reported; one year, that of the reception and special appropriation of a part of the Otis Legacy, the accounts were exactly balanced; and the remaining four years there has been a small surplus in the treasury, — not indicating, by any means, that all the needs and requests of the missions have been met, nor that many tens of thousands of dollars could not have been wisely appropriated, nor that the work abroad has not been kept under stringent limitations, but — indicating clearly what it is desirable the constituency of the Board should understand and appreciate, the resolute determination of the Prudential Committee to follow the instructions presented twenty-five years ago, and frequently emphasized since, that the annual appropriations shall be kept within the annual receipts and no serious debt shall be henceforth incurred. So vigorously and, on the whole, successfully has the Committee followed this method of late, that it is hoped that this venerable Society will pursue the same method steadfastly for all years to come. Whether it shall prove a permanent success depends, of course, upon the heartiness of the response of the churches it represents, as expressed in their regular annual contributions. It is the strong conviction of the Committee

that this is the prudent, and will ultimately prove the most efficient, method for steadily prosecuting and enlarging our great missionary work in both its home and foreign departments.

The total receipts into the treasury of the Board, which, for the five years ending in 1835, annually averaged about \$140,000, of which amount \$8,000 were from legacies, and for the five years ending in 1860 averaged about \$362,000, of which amount \$50,000 were from legacies, have still further advanced, so that the total receipts during the past twenty-five years have amounted to twelve and a half millions — an advance, during the last quarter of a century, beyond the amount received during the preceding half-century of four millions, making the total receipts since the organization of the Board over \$21,000,000, an annual average for the seventy-five years of \$280,000; for the last twenty-five, of \$500,000; and for the last five of these years, ending in 1885, of about \$620,000 — an increase in donations during the last twenty-five years from \$300,000 to \$375,000, and in legacies from \$50,000 to about \$245,000, the latter including the sums appropriated from the Otis and the Swett legacies. Each of these bequests was phenomenal, the largest previously received by the Board having been that of \$100,000 from Anson G. Phelps, Esq., paid to the Board in ten annual instalments, during the ten years which followed the termination of the war. It is something to be recorded with gratitude that, during the closing years of this third quarter of a century, the constituency of the Board has become so educated to the far-reaching demands of the missionary work in foreign lands that its treasury has been able to receive and appropriate, with no serious check to the regular gifts from the churches, this additional sum of nearly \$1,000,000. It has taught us that large bequests may be distributed with wise economy so as to be helpful in all directions to a broad, benevolent, and educational work, and such bequests may therefore be hopefully anticipated during years to come.

During this same period of twenty-five years, additions, designated by the donors for these specific purposes, have been made to the general permanent fund of about \$100,000, and to the fund for the support of officers of about \$20,000, so that the one now amounts to over \$172,000 (\$172,547), and the other to nearly \$60,000 (\$59,608). During this same period there have been contributed, partly for famine relief and special evangelistic work, but mainly to educational institutions, largely for endowments and buildings, considerable sums which have not passed through the Board's treasury, amounting, including gifts to Robert College, to over \$500,000 — an annual average of \$20,000. The time has now arrived for a marked advance in the regular contributions of the churches and of individuals, and nothing could be more appropriate and timely, at the close of these eventful years, than a special thank-offering of at least \$100,000.

SUPPLY OF MISSIONARIES.

The review of the past twenty-five years, as related to the supply of missionaries, is not so hopeful as the financial review. In the number of single ladies, employed mainly in educational, partly in evangelistic, work, there has, indeed, been a notable increase, — twenty-one reported in 1860; 102 in 1885, — an important department of missionary service, particularly as related to the elevation of woman in unevangelized lands. But during the same period the number of ordained missionaries has decreased: 166 reported in 1860, 151 in 1885, a decline of nearly ten per cent. The churches may well study these figures thoughtfully, and consider what they signify both for to-day and to-morrow. During the first fifty years the American Board sent out 1,258 missionaries and assistant missionaries, of whom 567, forty-five per cent., were men, of these, 415, thirty-three per cent., being ordained; and 691, fifty-five per cent., were women. During the last twenty-five years 608 have been sent out, 219, thirty-five per cent., men, of these, 184, thirty per cent. being ordained; and 389, sixty-five per cent.

were women. During the entire period of seventy-five years, the American Board has sent out 599 ordained missionaries, of whom 32 were physicians, 43 physicians unordained, 144 other male assistants, making a total of 786 men. During the same period they have sent out 1,080 women, 308 of whom were unmarried—a total force of 1,866. This gives, as the annual average for the whole period, about 25 missionaries and assistant missionaries, ten men, eight of whom were ordained, and fifteen women—a number which, during recent years, has been but slightly in excess of the annual average loss occasioned by death and by return to this country on account of ill health, domestic claims, or other causes. It is an interesting fact that of the present corps of missionary laborers, 413 in number, forty-nine children of missionaries represent the second missionary generation, and nine grandchildren, the third, a total of fifty-eight, fourteen per cent. of the entire number. In this part of our record, as well as in the increased number of women upon the roll, there is occasion for thanksgiving and congratulation; but the decrease in our ordained force, from 166 in 1860 to 151 in 1885, during a period when it ought to have doubled, is ominous, especially if we connect with this statement another of serious significance as related to our work both at home and abroad. In the year 1859-60 our 2,600 Congregational churches—giving round numbers—with 260,000 members reported 312 theological students in their six theological seminaries. In 1884-85 our 4,100 Congregational churches, with a membership of 402,000, if the same proportion had continued as obtained in 1860, should have reported 480 theological students in their seven theological seminaries. They did report but 339. We may well ask, where are the 141 who failed to report? They have all been needed, and are to-day needed, on the foreign field alone.

Take note of these facts in connection with the immense increase of the work abroad as represented in the foreign department, and they are startling in their significance. We may appropriately pause at the close of our seventy-five years, and in anticipation of the coming twenty-five, and ponder well this grave question as to the future supply for our broad and growing missionary fields. It is enough for the present purpose of the Committee simply to suggest the problem. It is the old word so often repeated: "The harvest truly is plenteous, but the laborers are few." Shall we heed the Master's call, never more imperative than to-day, for earnest prayer, for sober inquiry, and for personal missionary consecration?

A REVIEW OF TWENTY-FIVE YEARS. — A. B. C. F. M.

BY REV. N. G. CLARK, D.D., SENIOR FOREIGN SECRETARY.

[Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.]

THE remark often made that "institutions live while the men in charge of them give place to others" finds illustration in the records of this Board during the last twenty-five years. Of the 208 corporate members in 1860, as appears more fully in the Report of the Home Department, only five active members remain; of the Prudential Committee but two out of twelve; of the executive officers,—secretaries, editor, treasurer, none; of the 166 missionaries, but fifty-two. Thus the Board, by constant infusion of new blood, maintains its character as progressively conservative.

Did time permit, we would fain dwell on the work of some of these men,—secretaries and missionaries,—entering so largely into the results to be reported at this anniversary:—of Dr. Anderson, of lofty purpose and comprehensive plans, ever looking with confident expectation to the ultimate triumph of the missionary enterprise; of Mr. Treat, wise, prudent, far-sighted; of Dr. Wood, resuming labor in the foreign field,

faithful to his first love; of Dr. Means, long enough in office to give proof of his singular thoroughness and self-sacrificing devotion; of Mr. Gordon, who to the regret of all was constrained to retire from the office of Treasurer; and of Mr. Worcester whose accuracy and carefulness as an editor was only equaled by the wisdom of his counsels.

How much of our missionary history gathers about the names of Bushnell and Lindley; of Goodell, Dwight, Schaufler, and Schneider; of Spaulding, Poor, Scudder, and Sanders; of Ballantine, Tracy, and Capron; of Bridgman, Snow, Armstrong, Judd, and Coan; of Worcester, Riggs, and Williamson; not to speak of others no less worthy who through faith have wrought righteousness, and obtained promises, and gained a good report, not as founders of states, but of new civilizations, through the gospel of Christ, among millions of their fellow-men.

Of the 166 missionaries on the roll in 1860, the fifty-two still remaining have rendered an average service of 34.6 years; the eighty whose names are starred, 28.5 years, though seventeen of them lived in this country for years after retiring from the missionary work. The remaining thirty-four, so far as known, are still living, some in honored old age resting from their toils, some actively engaged in the ministry.

The last twenty-five years constitute one of the most eventful periods in history. It is a period remarkable for changes in the political world; for the abolition of slavery in the United States; for the unification of the scattered provinces of Italy in one united government; for the establishment of the German Empire as a leading power in Europe; for the overthrow of a corrupt empire and the establishment of a republic in France; for important changes in the Ottoman Empire, releasing large provinces from the despotic rule and corrupting influences of Mohammedanism; for the remarkable development of commercial and educational interests among the two hundred and fifty millions of India; for the opening of China and, later, of Japan to the civilization of the West; and last, but not least in its bearing on the political destiny of mankind, for the opening of Africa, and the establishment of a great Free State in the regions drained by the Congo. These political changes, affecting the welfare of so large a portion of the human race, are intimately connected with the progress and development of Christian civilization.

This period is hardly less remarkable for the development of missionary enterprise. The field open to effort has kept pace with these political changes. In 1860 China was practically closed to the gospel, save in the region of a few seaports. Six years later it had been so effectually opened by war and subsequent treaties that Dr. Blodget of Peking knew of nothing to hinder young men from going, two by two, to towns, cities, and villages throughout the whole country, preaching the gospel and distributing the Word of God to the people. In this vast empire in which, forty-four years ago, there were known to be but six native Chinese Christians, and but five hundred in 1860, more than thirty missionary societies are now carrying the gospel to every province, and 26,000 converts enrolled in nearly 400 churches attest their success. During this same period Japan has welcomed 120 missionaries, and taken rapid strides on the pathway of a Christian civilization. And last, and perhaps the most wonderful event in the records of the history of the church, a hundred millions of the colored race in the heart of Africa have been taken under the protection of the Great Powers of the world and made accessible to Christian missions. In other fields in which the work had been begun, there has been such steady progress and growth as to have more than doubled — not to say quadrupled — the results realized twenty-five years ago.

The field of the American Board in 1860 embraced twenty-two missions. Its half-century had closed hopefully. The little group of eight, who composed the first missionary company, had been enlarged to 1,257, distributed through all portions of the globe. One hundred and sixty-two churches and 55,000 members, received on profession of their faith in Christ, bore witness to the presence and blessing of the

Holy Spirit. There was good reason for observing the jubilee. The field then occupied has been changed by the close and transfer of thirteen different missions, including among others the mission to the Sandwich Islands, five missions to Indian tribes, and the Syrian, Nestorian, and Gaboon missions, transferred to the Presbyterian Board in 1870. In these missions from first to last had been gathered under our care not far from 60,000 followers of Christ, leaving in fields retained and still occupied by the Board 105 churches, with 3,539 members. Yet these losses in mission territory have been more than made up by the addition of four missions in Papal Lands, two missions in Japan, and by the enlargement of work in China and Africa, till, as the result, the field now occupied is larger than that of twenty-five years ago.

But the greatest change has been not so much in fields occupied as in populations accessible to Christian effort. It was felt in 1860 that we were on the eve of great changes, and that the time was close at hand when barriers to missionary operations in all parts of the globe were to be removed, and that due preparation must be made. The few hundreds and thousands accessible at first were giving place to millions. Indeed, it has been estimated that the population accessible to the Board in 1860 was not less than ten millions, or sixty thousand to each ordained missionary. During the next ten years the accessible population increased at least threefold. The ten years following witnessed a still greater increase, till at the present time the population accessible to the missionaries of this Board, and actually dependent on it for the message of life, cannot be reckoned at less than one hundred millions. Such is the immense field practically dependent, not on all the Christian denominations of the country, but on the constituency of this American Board.

In the meanwhile, there has been but little increase in the missionary force in the field. The constituency at home was reduced in 1870 by the withdrawal of most of the New School Presbyterians; while the increase by the growth of the Congregational body has as yet hardly made up for the loss then experienced. The contributions to the treasury, however, were generously sustained, so that the work abroad has not suffered loss, though the receipts have not been so increased as to enable the Board to keep pace with the demands of the ever-enlarging field committed to its care. The number of ordained missionaries whose names appear on the roll, exclusive of those on the Sandwich Islands, is no greater than in 1860. The growth of the field, and the inadequate supply of men and means from this country, have led to some important changes in the methods pursued,—so important as to be in some sense characteristic of the period under review.

In the first place, vigorous efforts have been made to inculcate just principles of self-support in the native churches, and to inspire in them a proper sense of their responsibility for the progress of the gospel. The circumstances of the different fields are so varied that the same degree of progress has not been practicable in all the fields; but the Board can point to the results of its labors in this direction with no little satisfaction and hope. It is much that nearly one half of the native churches are now self-supporting, that so many common schools are wholly sustained by the people, and that such large sums are received for board and tuition in colleges and other higher institutions. It is believed that in proportion to their means most of our native Christian brethren are doing their full part in this direction, and setting a worthy example of self-denial and consecration to Christians in more favored lands.

Another interesting feature of the foreign work during the past twenty-five years is the enlargement of work for women. The organization of a Woman's Board in connection with the American Board of Missions, in 1868, marks a new era in this important department. The Union Missionary Society of New York, instituted a few years earlier, had led the way, and shown the practicability of such organizations. But the Woman's Board of Missions was the first institution of its kind among the women

of this land to take up and develop woman's work abroad in connection with an existing missionary society. The enlargement of operations in this branch of the service was in part to make up for the lack of ordained missionaries.

The American Board had not been neglectful of its opportunities in this direction, as its early missions among the Indians of this country had shown. It had sent abroad women to act as teachers, but the great work of woman for woman in all parts of the mission field was still waiting; and the success which has attended, not only the Woman's Boards of Missions in connection with this American Board, but the impulse thereby given to similar organizations in connection with different missionary societies in this country and in Europe, are evidences that the time had not only come for such a movement, but for a special divine blessing upon it.

In 1860 there were 22 unmarried women connected with the different missions of the Board. A few of the wives of missionaries were attempting as they had opportunity to do something for their sex, but no systematic work had been organized. At the present time there are 101 women connected with the different missions, in charge of forty seminaries, or engaged directly in what is known as field work. The number of young women enjoying the advantages of higher Christian education, under the immediate care of cultured women from this country amounts to nearly 1,700, while probably ten times as many more are reached in their homes by missionary ladies and by the large number of Bible-women working under their supervision.

A third characteristic of the period under review is the development of higher Christian education. There was need of such education to train pastors to take charge of churches, so as to relieve missionaries of their care and supervision. There was need of higher education also for the raising up of preachers to do evangelistic work under the direction, and with the counsel, of missionaries. The lack of men from this country has made this need more and more urgent. Natives of the several countries, familiar with their wants, with the language of the people, and inspired with the Christian purpose to make others sharers with them in the blessings of the Christian life, if properly educated, are often found more efficient in certain lines of effort than foreigners can well hope to be.

One important consideration bearing on this subject is the wide diffusion of ideas and sentiments opposed to the spirit of the gospel, till missionaries find that they have to contend, not only with the errors and superstitions of the heathen, but with imported scepticism and infidelity from Western lands. On this account, in most of the high schools and colleges that have been instituted in the foreign field, the English language has been introduced, partly as a means of culture and discipline, taking the place of Latin and Greek in our home institutions, and in part as the storehouse of the best thought of the world in all departments of knowledge as well as of religious truth. The changed relations of the work abroad, in view of the advance of civilization and the interchange of thought and sentiment now actually realized in all parts of the world, have made necessary corresponding changes in the education of the native ministry. So long as native communities were practically kept aloof from the world, as was the native population of the Sandwich Islands for many years, it might seem to be enough to give them a knowledge of the essential truths of the gospel, and to leave these truths to do their own proper work in developing the mind and heart of the people, thus creating such a demand for educational facilities as the people would themselves be able to supply in due time. Later, this favorable condition for the dissemination and establishment of Christian truth passed away, and in most fields, especially in India, Turkey, and still more in Japan, it has been found necessary to raise up an educated class that shall be competent to discuss the popular questions of the time, touching fundamental laws in morals and religion, as well as to instruct them in the saving truths of the gospel. This has enlarged the scope of missionary effort,

added to its difficulties and the necessary expenses of carrying it on, while at the same time it has broadened its field, broadened its range of influence, and enabled it to contribute more directly than before to the introduction and development of Christian culture in its highest and best sense. This changed character of missionary work has added not a little to the immediate burdens and responsibilities of missionary organizations. As the result of this advance in educational effort, there are at present fifty high schools and colleges for young men, attended by about 2,000 pupils. Add to these the forty seminaries and high schools for young women, and we shall have some conception of the great work in progress for the promotion of higher Christian education — some conception, too, of what it means for the future of evangelistic work.

In the meanwhile, the necessities of a Christian literature have been supplied in part through the agency of Bible Societies generously providing for the preparation and distribution of the Scriptures; in part, also, by the contributions of Religious Tract Societies, supplemented largely by funds devoted to this object by the Prudential Committee, upon the advice and recommendation of its missionaries, till the aggregate of educational and religious literature from the beginning, exclusive of the Scriptures, amounts to over 1,600,000,000 of pages.

While the results of the work committed to us have not been all that we could desire, they are perhaps more than we could well have anticipated in view of the efforts put forth, the small number of men, and the limited means that have been employed in the field.

In Western Asia, by the year 1860, missionary work had nearly reached its present limits of territorial extent. Forty-nine churches had been gathered at different points with a membership of 1,696; 9 high schools had been established, attended by 216 pupils, and 184 common schools, with an attendance of 5,753 pupils. At the present time, in the field then occupied by the Board, including the portion transferred to the Presbyterian missions, there are 149 churches, with a membership of 11,263. In educational enterprises the growth is still greater, till 2,500 youth are to be found in higher institutions of learning, and eight times as many more in common schools. One fourth of this aggregate is to be found in the missions transferred to the Presbyterian Board. While we congratulate our Presbyterian friends on the success attending their efforts to develop the Syrian and Nestorian missions, begun and nurtured for a time by this Board, it may not be unbecoming in us to claim a share in the heritage of Eli Smith, Simeon H. Calhoun, Justin Perkins, David T. Stoddard, and Fidelia Fisk.

The influence of American missions in the Turkish Empire can hardly be over-estimated, in changing the thought and character of thousands of persons outside of evangelical communities, in the development of educational institutions of all classes, and the awakened intelligence of hundreds and thousands, not only by schools, but by means of the press. Thousands and tens of thousands of individuals, it is believed, have become acquainted with the essential truths of the gospel who still remain in their former church relations. Popular prejudice prevents them from taking a stand, as they might otherwise do, in behalf of evangelical sentiments. A false view of patriotism leads multitudes to believe that to be known as evangelical Christians is to renounce their nationality and be unfaithful to the best interests of their own people. The missionary work will be largely accomplished when such internal reforms are effected as shall secure to all a knowledge of the essential truths of the gospel and shall lead the people to value them rather than the forms and errors by which they have been overlaid.

The missions in India have been sustained with substantially the same missionary force during the last twenty-five years. The growth in church membership and in educational work will be seen in the following comparison: Churches in 1860, 50, with

1,862 members; in 1885, 71, with 5,690 members. The pupils in high schools have increased from 238 to 1,004; in common schools from 3,043 to 12,703. But the item of most importance to be noticed here has been the growth in these communities in the direction of self-support and toward a higher type of Christian character. Little is now heard of the reproach that used to be cast on converts of being "rice-Christians." Men who give their tithes out of their extreme poverty, women who take from the daily allowance for the family a portion to be set aside for the treasury of the Lord, and men and women who give of their time and their best effort without charge to make known the gospel to others, are above all such reproach.

In Africa the Zulu Mission has been gaining steadily in numbers and in moral power, while two new missions have been begun, — one in West Central Africa and one on the coast to the northeast of the Zulu Mission, looking toward what has been known as Umzila's Kingdom. It is hoped, through these agencies, that the American Board will take its part with others in the evangelization of this most interesting, last-to-be-reached continent.

In China there has been steady progress and great advance within the last few years, — not what the field has required, but an advance which looks to a larger share hereafter in the evangelization of its teeming millions. Instead of two churches and twenty-eight members, as in 1860, there are now twelve churches and 1,175 members. No longer confined to the coast, missionaries are pressing their way hundreds of miles into the interior, while the gains in church membership, and in popular interest in the gospel message at many points, show that the work is well in hand.

In Micronesia the work has spread from island to island, till, instead of hundreds, we may now speak of thousands as brought to the truth in this quarter of the globe, and islands formerly inaccessible to trade and dangerous of approach have become, not only centres of Christian influence, but objects of interest to commerce and to great political powers by reason of industries that have been developed among them.

In Japan, to which the first missionary of the Board, a son of a former Secretary, was sent, in 1869, and the first church organized in 1872, it is our joy to report at the present time thirty-three churches, of which twenty-two are self-supporting, and others nearly so, in which are enrolled more than 3,000 members. The outlook for this field was never more hopeful, and the day cannot be far distant when Japan will take her place among the Christian nations of the globe.

In Papal Lands progress has been slow, as the field has been specially difficult; yet the results are not without encouragement, and though the numbers may be small who have been gathered into the fold, it is believed that as a leaven for good to elevate and purify, the influence of these missions upon the outlying communities will be worth far more than the cost.

As a result, therefore, of the twenty-five years in the history of the American Board, we may note an advance, in places where the gospel is preached, from 161 to 909; in churches, from 105 to 292; of church members, from 3,500 to over 23,000; of pupils in common schools, from 8,000 to 35,000; of native pastors, from 25 to 147; not to speak of the growth of a large and efficient body of native preachers and teachers, acting as co-laborers with us in the evangelization of their people.

By a singular coincidence, there has been on the average a *fivefold increase* during the twenty-five years in the aggregate of results in the following lines of effort: in the breadth of the field, counting towns, cities, and islands actually occupied; in the number of church members, of pastors, of high schools, seminaries and colleges, and in the contributions of native Christians toward the support of their own institutions.

So we tabulate as best we may the results accomplished; but how shall we estimate the influences which no figures can measure, exerted by the example of devoted Christian men and women from this country, by the changed lives and character of thousands of

their countrymen, by the Christian ideas poured into languages spoken by half the human race—vital forces to regenerate and elevate the thought and sentiments of millions of our fellowmen? What vantage-ground for further progress has been gained in the knowledge of countries and peoples, in practical experience of missionary methods, in Christian literature developed, in Christian institutions established, and, above all, through the sublime demonstration that the gospel is indeed the power of God unto the salvation of every one that believeth, to men of every race and clime?

So we close the record of three quarters of a century. How changed the outlook for the triumph of Christianity since that Wednesday morning, June 27, 1810, when Drs. Worcester and Spring, as they rode in the chaise from Andover to Bradford, first discussed the plan of an American Board of Missions! Europe lay at the feet of Napoleon; French ideas of infidelity were dominant in the intellectual circles of the world; the churches of this country had hardly recovered from the demoralizing influences of the revolutionary struggle, and those of New England were just rallying from a still heavier blow. Yet memories of Eliot and Brainerd still lingered in humble homes. The example of Carey and the beginnings of missionary interest in England were not unnoticed here, but with the exception of the Moravians, who, after repeated but ineffectual attempts during the eighteenth century to gain a lodgment in Asia and Africa, had established missions in Greenland and Labrador, the work of foreign missions was still in its infancy, and the time had as yet hardly come to speak of converts from heathenism. But the young men whose hearts the Lord had touched as they bowed beneath the shadow of the haystack in Williamstown, and these fathers in the ministry on their way to Bradford, had large thoughts of the kingdom of God and of the reach of the divine promises. Yet, with all their faith and enthusiasm, could they have anticipated that the American Board of Commissioners for Foreign Missions would to-day report the receipt of over \$21,000,000 into its treasury, the sending out of 1,866 men and women to its work, the gathering of 396 churches, and 95,000 souls won from the darkness of ignorance and superstition to the acceptance and confession of the Lord Jesus Christ? Could they have anticipated that at the time of this seventy-fifth anniversary one of its missions,—that to the Sandwich Islands,—become independent, should have sent out seventy-five of its sons and daughters as foreign missionaries into the regions beyond, have raised for foreign missions \$170,149, and an aggregate for Christian objects of \$818,270,—thus faithful to the traditions of the Mother Board? And all this is the work of but one division of the grand army¹ of the Lord, one of the many missionary organizations reporting an aggregate income of nearly ten millions of dollars per annum, 3,226 ordained missionaries, and a native contingent of 27,194 pastors, preachers, and teachers. How, too, would they have rejoiced in the roll of communicants, to the number of 667,345, the fruit of missionary effort, representing the principal nations and tribes of the unevangelized world. The morning dawns, the day cometh—the day of the kingdom of our Lord and of his Christ.

¹ For the statistics here given the Board is indebted to the painstaking care of Dr. Strong, Editor of the *Missionary Herald*. They are based on the last reports accessible, and include the returns of eighty-one missionary organizations, as follows:—

	Income.	Ordained Missionaries.	Native Helpers.	Communicants.
32 American Societies	\$3,125,763	1,042	7,575	240,829
24 British Societies	6,939,930	1,268	15,490	366,501
25 Continental Societies	626,802	634	2,564	116,706
Moravian, not distinguished by Countries	282	1,565	28,116
	\$9,792,495	3,226	27,194	752,152

In the number of communicants named above are included 61,550 Baptists and 23,257 Methodists, from Protestant countries in Europe, making an aggregate of 84,807 communicants connected with these two Societies, but not from lands properly classed as unevangelized. Deducting these from the number above given, 752,152, and there remain 667,345 communicants in evangelical churches in heathen, Mohammedan, and Papal Lands.

THE FUTURE WORK OF THE AMERICAN BOARD.

BY REV. JUDSON SMITH, D.D., SECRETARY.

[Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.]

WE stand at a marked and interesting point in the history of the Board. The story of seventy-five years is here completed and closed. As the marvelous beginnings of this great work and its still more marvelous growth are freshly brought to view, our hearts are thrilled by the heroism and faith and patience of the workmen, the living and the dead; we bow in awe at the manifest presence of the Most High God in the midst of all the work, and upon the monument here raised to mark the day we inscribe the testimony of our faith: "Hitherto hath the Lord helped us."

It is a favorable time to look forward to the work which is still to be accomplished, and in the light of past experience to plan for its prosecution.

I. We first observe *the present aspects of our work.*

1. The foreign missionary enterprises of this century have distinctly entered upon a new phase, and are marked by the character of universality. Their avowed aim, steadfastly pursued, is the conversion of the whole human race. No local conquest or temporary success satisfies the demand. An island may be evangelized here, a nation there may be won; but the missionary force is transferred to another field, and the same work is elsewhere renewed. Special epochs may be marked, and anniversaries observed, to measure progress and sum up results, to gather the fruits of experience, and take new bearings. But in that great movement on which Evangelical Christendom is now embarked, there can be neither end nor pause until the Church of Christ is permanently planted in every nation and island of the globe.

2. Obviously the work to which the American Board is pledged, viewed as a whole, is still at its beginnings rather than nearing its end. Many different stages may be noted in its several fields. The work in the Sandwich Islands has been completed and handed over to the native churches. There is reason to hope that some of our older missions are approaching the day of self-support and independence. The growth in this direction these later years has been most marked and encouraging.

And yet in no one of the missions now under our care are we diminishing our force or lessening our work. Relatively, Turkey, India, and Japan, where the work is most advanced, receive more attention than ever before; two thirds of all the missionaries appointed within the year have been designated to these fields. It is but the fringes of heathenism which we have touched thus far. Nothing that we have thought of or attempted is yet finished; everywhere our work is just begun, or is reaping the first fruits, or is preparing upon the ground of certain positive gains to go forward on a larger scale to a broader result. While the countless hosts of heathenism still include the vast majority of the human race; while as yet we have merely skirted one edge of the Chinese Empire, the ruling power of the largest continent on the earth; while we are daily learning something new about the second continent in size upon the globe, and have planted missionary centres only upon the extreme outskirts of its vast areas;

while of India and Turkey, where we have been the longest and gained the most, but a few thousands have been radically changed by the gospel; while in the islands of the sea the points of light are few and far between, and the great mass of heathenism moves on its dark way unilluminated and unchecked; and while in nominally Christian lands so large an amount of godlessness and practical atheism confronts us,—so long as all this is true, who can for a moment dream that our work is done, that here is the place to plan for dismemberment and withdrawal? In the terrible days of the Wilderness and the movement on Richmond, there were some who called the war for the Union a failure, and demanded that our armies be recalled and disbanded. And we know how the nation made answer to that appeal. Enlistments went on in every State and city of the North. Supplies were voted in greater measure than ever before. And at the polls the cause of the Union was vindicated, and the great President who bore its weight and guided its destinies was triumphantly chosen anew to press on the dreadful fight, till the enemy laid down his arms, subdued and broken, and the Union was saved, from the Lakes to the Gulf and from sea to sea. Too much had been cast into that tremendous effort to pause until the end was won. Too many lives had been sacrificed, too many homes had been broken, too much of honor and faith and heroism had been staked upon the precious cause to suffer them all to be lost and to withdraw the hand. It was the time to swear anew our allegiance to the nation; to take fresh breath, and sturdily renew the fight.

It is thus that we stand to-day. We have not gathered here to disband our forces, to call home our laborers, and bring this movement to a conclusion, just as it begins to gather full momentum and strength. It is in no such mood that we have listened to the story of these years that lie behind us. Rather as we listen, we hear the cry of the workmen now abroad, calling for new recruits; of the work itself, in full tide of progress, inviting reinforcement; of those who have toiled and died, entreating us to see to it that they shall not have toiled in vain; of the lost nations, waiting for the salvation of God; of our Lord himself, renewing the commission still unfulfilled: "Go, disciple all nations."

3. The multiplied and urgent calls of all Christian work at home make *for*, rather than against, this fuller commitment to our foreign work. This is so because the hearty and enthusiastic prosecution of the work abroad does not exhaust Christian energy and zeal, but tones them up and adapts them to more efficient service everywhere. This is no fancy or pleasant theory, invented to conceal some awkward truth. It is simple fact, historically true and philosophically sound. It *ought* to be so; and it is so. It is a difficult question to follow out in detail, and doubtless other causes have operated very directly and powerfully; but how much is the quickened interest with which American Christendom is now studying the whole question of home evangelization in the form of Home Missions, church-building, Sabbath-school work, New West Education work, work among the Freedmen, Chinese, Indians, and all foreigners resident in our land: how much of all this is due to the evangelistic impulse which the steady prosecution of the work abroad has deepened and intensified in all our individual and social Christian life?

The gospel is cosmopolitan and universal in all its aspects; it knows nothing of a favored land, a peculiar people, or limits to Christian love and service and duty. An American is just as dear to Christ as an African, and no more. Christ seeks the salvation of the German, but that of the Chinaman as truly, and with as strong an impulse of love. In the kingdom of our Lord there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. As soon as our hearts have been taught to love Christ, we love also the whole race of whom he is the Head and Redeemer; and we are borne onward by the very spirit of Christ to pay this debt of love, as much as in us lies, to Americans and Europeans, to Asiatics and Africans, to every soul of man beneath the sun.

The fact, then, that such special emergencies in the home field confront us now and demand such unusual measures of time and thought and gifts, goes to show that the Christian service of our age is to be peculiarly varied and rich; but it does not offer a valid ground for withdrawing from our foreign work or weakening our hold upon it. Nay, it rather adds a fresh and resistless incentive to press on this work with redoubled zeal and enthusiasm. We must save America; we must, without a question, evangelize all these foreign elements that come in upon us, and it is most cheering to note how the Christian heart of the nation is arousing itself to this great task. But we are not to withdraw from every other field of Christian service in our attempts to Christianize America; rather must we summon new powers, and deeper purpose, and larger consecration. It is a grand call that God makes upon our times; never has he so signally set his love on a nation and an age as now on us. We must save America *in order to save the world*. That is the true reason and order of things. The supreme value of America in the eyes of the Lord is in her relations to the nations which know not God. The fifty-five millions here are as precious as we think them to be. But we must never forget that Christ's love embraces all the nations of the earth. There are more than sixteen times the whole population of the United States to whom Christ's salvation has not yet been proclaimed. And our Christian debt includes them all, and includes them all *to-day*. It will not do to give all our strength to saving America *now*, with the thought that by-and-by China's turn will come. At that rate the turn of China will *never* come. America will need to be saved, just as she needs to be saved now, *generation by generation* through the long ages to come. If we must put off the work for Africa until America is saved, we shall never begin. But in truth America's salvation is fast bound up with the salvation of the whole wide world, and it will keep even pace with that vaster enterprise. In order to succeed in what we do for America, *and in order to make our work at home worth the most*, the American churches must be fused to a white heat of missionary enthusiasm, must take the whole world upon their hearts and shoulders, and gather sinewy strength, and steadfast resolution, and fiery zeal, and unconquerable love, as they strain and lift at the evangelization of all lands and all peoples. Why, since the American Board was organized, what a revival of Home Missionary zeal has swept through our churches! Nearly all of these Home Societies have been organized within the seventy-five years we study to-day; and not one of them has suffered the remotest weakening from the foreign missionary zeal of these years; nay, there is not one of them which is not richer in gifts, more fruitful in work, stronger in the hearts of all Christians because of this unceasing effort to preach to them that are afar off also. If we aim most thoroughly to set the Christian heart of the land on fire with the purpose to plant a church and a Sabbath-school and common schools in every town and village over the whole land, we should stir them profoundly with the desire to see Christ preached in every nation and island of the globe. We should bring them all to give conscientiously and generously to plant a Christian life in every human soul. We should set them all to praying that China and Africa may be converted, and converted soon. A church thus ablaze with zeal, trained in giving, instant in prayer and love, could no more be kept back from taking up every missionary interest at home and pressing it forward with resistless zeal, than the tide can be confined to the open sea. In truth, the unwonted breadth of the field of missionary activity in our day, the urgency of the calls that address Christian love on every side, the vast and unparalleled opportunities that greet this generation of disciples, — *all these* are to be reckoned a signal proof of God's favor toward us, the rich and varied evidence that he intends some notable advance of his kingdom, some rare and signal displays of his redeeming power among the nations in our day.

II. We next consider plans and methods of work. Turning, as we do to-day, from a noble history to the still remaining part of the great missionary problem, there

is a great propriety in stating the purposes and expectations with which we address ourselves to our task. After so long experience, in such diverse fields, amid the unlettered barbarism of the Pacific Islands and Africa, in the midst of such a hoary civilization as that of India and China and Japan, it is obvious that certain main features of missionary policy must be well settled.

1. In the first place, then, and in general, we desire and intend to pursue that part of the foreign missionary enterprise entrusted to us along the lines which have been so thoroughly tested and approved by our experience. While cherishing the confident expectation that methods of missionary work, for a long time to come, will be subject to revision and improvement, we still expect to prosecute our work substantially on the lines already marked out, with such added zeal and energy as may be ours to command. But to go a little more into details:—

2. We do not desire or expect any important change in the general organization and administration either of the Board itself or of the several missions under its care. Long experience seems to show that, in general, missionary work cannot be carried on successfully on an extended scale without some such organization as the American Board. The so-called Faith Missions, and Bishop Taylor's enterprises in India, Africa, and South America, are possible, it may be, simply because in general missions are conducted on an entirely different basis. The rule that holds elsewhere in human affairs, that method and organization are essential to stability and progress, holds equally in the work of Christian missions. A force of volunteer scouts acting each on his own account, and having no base of supplies, would be of little service in either defensive or offensive warfare. It is the compactly organized army, thoroughly drilled and officered, with its established base of operations, that meets triumphantly the shock of battle.

The system of organization in our several missions is equally satisfactory. Each mission is a republic of well-defined powers, administering its own internal affairs, with constant reference to the counsel of the Board, to which it is responsible financially and otherwise. No human organization works absolutely free from friction; and our missions constitute no exception to the rule. But there is yet to be devised an order of things which could wisely be substituted for that which seventy-five years of thorough testing have so well approved.

3. In the future the evangelistic work must still hold the place of primary importance. The gospel which ran through the Roman world and filled it with a new life and hope, which trained and inspired Mediæval Europe, which, in our days, has revolutionized the life of the Sandwich Islands and Madagascar, that same gospel is the "good tidings of great joy" which we seek to bear to all peoples. The preaching of the gospel must be kept in the foreground in every missionary's thought, in every missionary movement; nothing else must be allowed to interfere with it or displace it. No differences of civilization affect this aim; in Japan and India, just as much as in Africa and Micronesia, salvation from sin through our Lord Jesus Christ is the deepest need, and the ministry of this grace the highest office of Christian love. When the long years of preparation are considered, it is but reasonable to anticipate that conversions in much greater numbers will soon occur in all our principal fields. Reason suggests, and experience confirms, the expectation that, in the presentation of the gospel to a heathen people, a crisis will be reached, sooner here, later there. We may reasonably expect that the immediate future of our work is to be marked by an accelerated movement of spiritual forces, so that the fruit of much prayer and many toils will be gathered in a day. Such a crisis came in the Sandwich Islands and Madagascar; it seems to have been reached in Japan. This day of quickened activity and large ingathering seems near at hand in several of our older missions.

4. A great educational work has sprung up in connection with all our older missions,

helping in many important ways toward the accomplishment of the great end. This work has been specially fostered and developed within the past twenty-five years, and is now well up to the requirements in every field. We expect to see this feature of our work developing and increasing, as the necessities of the several fields require; and we desire to further education just so far as it aids in securing the main result. We hold education in some degree and in certain lines to be an integral part of the process of evangelization; the gospel cannot maintain its hold through self-propagating instrumentalities among any people until the Scriptures are accessible in the vernacular, and the churches are manned with an educated native ministry, and are provided with schools and teachers competent to maintain a succession of trained Christian leaders and to produce the requisite Christian literature. The precise limits to be preserved in this feature of our work are not easily determined, and they are probably not the same in every field. But whatever degree and kind of education, in each and every field, experience shows to be necessary in order to establish the gospel in permanent form and make it the moulding-power in the life and thoughts of the people, we are pledged to provide; and we expect to see this part of our work keep even step with our growth in other lines.

5. The work of the medical missionary has assumed increased importance during the last two decades of our history; and in many fields, like China and Japan, the physician exerts a Christian influence only second to that of the ordained missionary. Educated women are finding in this form of professional service new and inviting fields of usefulness, and are thus adding greatly to the bulk and force of the Christian influence exerted by our missions. The conditions of the first proclamation of the gospel are in some measure renewed; and a skilful and sympathetic ministry to the bodies of the sick and infirm in numerous instances opens the heart and conscience to the supreme gift of salvation. This arm of our missionary force we shall increase, as Providence opens the way, until the special demand is substantially met; and we rejoice to note the increasing number of Christian physicians, men and women, who are offering themselves to this noble service.

6. From the beginning of our history we recognize the presence and sympathy of Christian women in every field and in every department of our work abroad. They have furnished some of the most touching instances of consecration and Christian heroism in all our annals. And their sisters at home have borne a constant and generous part in gifts and prayers and labors in behalf of the Board through every one of these seventy-five years. The movement which culminated in the organization of our sister Boards in Boston, Chicago, and San Francisco, we recognize as truly Providential; and the results of that movement at home and abroad are our wonder and joy. The presence of unmarried women in our mission fields has given us a most efficient corps of teachers and Christian workers, has opened the way for the gospel to the homes and hearts of heathen women in a remarkable degree, and has greatly increased and enriched the results of our work in every field. And the reaction of all this effort at home, in families and churches, in Sabbath-schools and mission circles, is most striking and happy.

We hope and expect to see this branch of our work increase during the coming years, until the full measure of woman's opportunity in this blessed work is fully reached; and we hail the deepening zeal and devotion of these great auxiliaries and their multiplying resources as among the most auspicious signs of the times.

III. We now turn to mark the opportunities of our foreign work for the immediate future.

We shall not speak one word or lisp one syllable in disparagement of the work that has been done. There is no ground for that. At the same time, it is obvious to us all that a grander work lies immediately before us than any which God has yet permitted us to achieve.

1. Consider the state of things in our older missions, Turkey and India, and in that most successful mission, Japan. Something worthy has indeed been done; grand foundations have been laid; much land has been cleared; the signal blessing of God is on it all. And yet, what single feature of our missionary work approaches anything like completion? Is it our evangelistic work? There are a little over 8,000 communicants connected with our missions in the great Turkish Empire. The churches of our missions in India have a membership of 4,501 souls; the whole number of Christians in India is reckoned as 113,000. Our mission churches in Japan have gathered nearly 3,000, and in all the missions there are about 8,000. Christian work in these fields is no failure; but these are only the first drops before the long and copious shower. Is our educational work nearing completion? In all our mission fields, including 100,000,000 souls specially committed to our care, we gather less than 4,000 pupils in all our higher schools for both sexes. Is that all that we expect to do? Is it, in truth, anything more than the barest beginning of the Christian education that is to enlighten and enrich these millions of people? If what we have already done is all that we meant to do when we went to Turkey, and we must now withdraw our forces from that field, it is a most lame and impotent conclusion. If we must now leave our gospel work in India to itself and withdraw our hand, what a mockery of hopes that we have raised it will be! What a ruthless sacrifice of opportunities for which we have waited and toiled for more than threescore years! What a dashing of the cup of salvation from the lips of a great and inquiring people! Whither would the mighty ferment in Japan go on if the sustaining, guiding hand of Christian missions were now withdrawn? Would Christianity, in fact, become dominant and pervasive; or would it be lost in some wild revolution of thought? What folly to have helped bring on this movement if now, at its very crisis, we leave it to its own wild course! How plain it is that we must remain some time longer in all these fields to bring to maturity what is sown, to raise to strength what has just come to light, and to temper all progress with reason and faith and Christian love. Every motive that took us thither still exists to induce us to remain; and other motives, even stronger and more persuasive, have come in to urge us to press on our work until the tide shall turn at last, and the long results of years and precious lives are won.

2. Again, when we consider our own resources and look at the whole wide field that opens to us in foreign lands, the grandeur of the opportunity can scarcely be overstated. Recall, for a moment, the beginning of this Board. Scarcely a missionary society of any name or form was in all the country. Not one single church was thoroughly interested in this cause. Only a few individuals here and there were known to advocate the movement or to sympathize with its aim. The nation was small and young and poor; all its problems were before it unsolved, and yearly multiplying in number and perplexity; a second war with England to secure the results of the first was just about to open, and commerce and industry were paralyzed. The heathen world was vast and populous, but unknown and distant and inaccessible. The religious needs of the country were great and urgent, more than a match for the wisdom and zeal of the churches of that day. The great West of Ohio and Indiana and the Mississippi valley was opening to view and filling with people, and the problem of taking possession thereof for Christ and for Christian institutions was, for that day, just such a pressing question as confronts us to-day in the New West and on the Pacific slope.

Now if in that day, against such odds and out of such weakness, our fathers did well in humble reliance on God's promises to add the foreign missionary work to all the rest of the heavy burden they bore, what can excuse us for drawing back or even pausing in the wide and successful work which lies before us? If they did well to face God's call and attempt the tremendous task, we shall fall immeasurably behind them if we do not lay hold on all the work that grows beneath our eyes with both our hands and all our

heart, and at each new call from heaven, spring to the task and reap the broad fields of God. Look at the facts. Foreign Missionary Societies are as numerous to-day as are the denominations; every church in the land bears some part in this great enterprise; it is deemed discreditable for a clergyman to be ignorant or indifferent in this cause; missionary magazines and literature abound, and the circle of interested readers enlarges every year. Wealth has accumulated upon us, till we know not where or how to bestow it; numerous as our benevolent societies are, the churches would scarcely feel it, were they to double instantly all their gifts. The youth who are prepared and at liberty to go and carry the gospel abroad, throng our colleges and seminaries in unprecedented numbers. And when we turn abroad to the fields themselves, we are overpowered to mark how wide the gates of access are open in every continent and island of the earth. The 1,000,000,000 who are still unevangelized might all hear the gospel within a twelvemonth, if there were voices enough to spread the joyful news. We have sixty-five laborers, all told, in China to-day. So far as opportunity is concerned, ten times as many men and women might be working there. In Africa we have forty laborers. But if we were able to keep up with the openings in that vast continent, four hundred would find room to work and people to evangelize. Of course, there are natural limits to our power and resources, and it is only wisdom to mark and observe these; but up to the fair measure of our abilities and means, there is nothing to restrain us from greatly enlarging our missionary operations in every heathen land.

3. Special attention is likely to gather about our missions in China and Africa in the coming years. Not because a Chinaman or an African is more precious in the sight of the Lord or of his church than other men, but because the work elsewhere is established, while in these populous spaces it is but just begun.

There is no movement in our day more interesting or significant than that which draws the eyes of all the nations toward the great Continent of Africa. The discovery and peopling of America four centuries ago are the only events in these later ages which can be compared to it. Then Europe, under the impulse of commerce and political aims, sprang eagerly to the task of making a world out of the Western Continents. And now, under the sway of nobler motives, Europe and America join hands to make a world of Africa. Annexation and colonization and conquest are rapidly giving new and permanent political relations to all parts of the land and to all its peoples. Commercial interests are also awake and alert. Great trading companies already have taken their posts on every unoccupied coast, on nearly every available river-course, and are planting their factories far inland, to reach and develop the unknown resources of this mighty territory. Scientific forces are equally active and energetic. Exploration is going forward most systematically and persistently from many points on the eastern and western and southern shores; great national societies and private corporations are thus engaged in tracing out physical features and accurately locating peoples and cities and towns. The map of Africa is subject to revision every twenty-four hours, and the maps of four years since are mainly useless to-day. Stanley's great work on the Congo Free State, published simultaneously in England and America and in seven of the principal tongues of continental Europe, is everywhere meeting with enormous sales.

Now it ought not to be difficult to find the meaning of these wonderful facts. Why are the thoughts of Christendom moving at the same time along these different lines toward that Dark Land? All this is not accidental. But what is the meaning of this which we behold? What Belgium means, what Germany desires, what England intends, what the nations expect, perhaps we cannot tell. But what the King of nations means we know full well. And what he intends — *that* is the true meaning of it all. Bismarck holds his policy in his own hands and spins it well. Leopold draws well the thread

which passes to his control. Stanley guides shrewdly the lines of power that fall to him. But not one of these alone, and not all of these combined, hold the destiny of Africa within their grasp. The thread of fate for this new world proceeds from the mighty throne of God. And his will for Africa is the conversion of her sons and the Christianization of her social and political life. *That* is the end to which all these conspiring movements tend. *That* is why the great powers plan for her empire. *That* is why commerce seeks out her riches and laboriously develops her hidden resources. *That* is why explorers and traders and scientists are traversing her breadth and trading with her people and building roads to the interior and setting steam and electricity to their diverse errands in all her borders. One and all, they serve his purposes; one and all dumbly, or with articulate speech, they cry: "Repent! for the kingdom of heaven is at hand." This is the reason why our missions to Africa are fraught with such peculiar interest, and must of necessity absorb so much of our thoughts and force in the near future. To the Christian regeneration of this great continent we are definitely pledged by our fifty years among the Zulus, by our two young but vigorous missions on the west and east coasts respectively, by our share in the founding of the Congo Free State, and by our leading place among the Christian nations of the earth. A more glorious inheritance, a more arduous and inspiring enterprise, it is impossible to conceive, and history is not likely again to furnish.

4. In Eastern Asia a wholly different but an equally grand and stirring work awaits our hand, and yet further emphasizes the grandeur of our call. China has long drawn to herself the thoughts and desires of the great Christian nations. Her imperial domain, her thronging population, her significant position in the Orient, her wonderful history and civilization, her vast and undeveloped resources, have conspired to place her distinctly before the eye of Europe and America. Commerce discerns the very jewel of the earth's riches here, if it can only be developed. Political ambition notes the gathering of an industrious, intelligent, capable people, numbering nearly one fourth of the entire human race, in the natural seat of empire to all the Oriental world, and meditates how this prize may be won. Baffled here, defeated there, repulsed now, scorned and hated at times; still the game is eagerly pursued. By diplomacy, by patronage, by intrigue, by war open or disguised, the nations have steadfastly sought to gain a controlling influence in this rich and populous land. And by slow degrees the seclusion of ages has been broken up. Western life and arts have begun to stir the pulses of this people; electricity is entering, steam will follow, and then new industrial arts; until at length, from Siberia to the Indian Sea, from the ocean to the wilds of Turkestan, the leaven of Western faith and thought will sweep over the empire and revolutionize all its life.

Now we raise here the same question as before: why is China thus brought into contact with the Christian nations? What is the meaning of all this stir and movement? We know some of the things which England has sought and is still seeking. We know what led France to her late most wanton assaults. We understand what American diplomats have desired. But is that all? Is it indeed any considerable part of the real answer? Think you nothing else is involved in all opium and tribute wars, in all Burlingame and Shanghai treaties, in all this bustle of commerce and eagerness of diplomacy, than the opening up of a great region and many peoples to freer contact with Western life and arts? I tell you *no*. History runs on no such meagre lines; the ages sweep on to some nobler goal. A richer blessing and a mightier force than Western civilization is wafting its way thither through the slow-moving years and along these diverse lines. Jesus Christ is advancing to set up his kingdom there and to plant his salvation in every province and in every heart. And all these movements are the forerunners of his coming, the builders of his highways. England has gone to China on her own errands; but she has also served there the will of the Lord Christ. France has

thought only of her own selfish interests in all her contact with the Celestials; but she has all unconsciously hastened the coming of China's heavenly King. *That* is the key to all we see, and to much that we see not yet. *That* is the true destiny of China, toward which with halting steps and reluctant heart she is marching every day. The event of greatest significance for China is, not that she is to be penetrated with railways and telegraphs, to have her mines opened, her arts improved, her soil enriched, her peoples truly cultured; oh no! but to feel to her very centre the touch of Jesus Christ, the thrill of Christian life, and the uplifting power of the world to come. The nations have no blessing for China if she do not first have that. Steam and electricity and machinery do not constitute her salvation; the kings and princes of the earth cannot re-create her life; it is he, the gracious Lord of heaven, it is he that carries her destiny in his hand. And it is he who is coming near, by all these ways, to build in China, as he has so often built elsewhere, "new heavens and a new earth wherein dwelleth righteousness."

And thus the high significance of our missions in China becomes apparent at once. In the Christian revolution and rebuilding of China, which are in the definite purpose of our God, Christian missions have an important and indispensable part. More than fifty years we have confronted this problem. In four distinct missions we now attempt its solution. By the silent and resistless force of the Christian life; by the example and inspiration of the Christian family; by teaching and personal intercourse; by preaching the Word of God in public and private; by a Christian ministry to the sick and the sorrowful; by the printed Scriptures and all Christian literature, — by all these sources of influence we expect to see prejudice at length give way, and indifference yield to desire, and the fire of a new faith rise and spread until the continent is ablaze with light and Christ has set China also in his everlasting crown. What is Paul's joy in the multitudes to whom he bore the gospel, we do not know. What is Augustine's joy in the sight of Christian England and her glorious history, we cannot tell. What is Judson's joy in Burma redeemed to the Lord, we may not fathom. But *that* joy, the very joy of our Lord, is the joy set before us, as to-day from these consecrated heights we look out to the mighty spaces and populations in that great empire which we are to fill with the name and praises of our God.

Probably never at any time since our work began have the signs of promise been so great, or the opportunities that confront us so vast and commanding. There lies within our power in the years just before us a service in the building and extension of Christ's kingdom at home and on every foreign field more august and inspiring than any people of any age have ever been permitted to attempt. In the impulse of gratitude for what has been wrought in the years which are reviewed to-day, and in the glow of a fresh devotion to our Lord for his redemptive work in the world, and in the spring of unutterable joy that to us is given the power and opportunity thus to work the works of God in our day, it is ours to bend ourselves to the task with all our hearts, and in the spirit of the fathers advance the work they so well began, until the world's long night of sin shall end and the day of God rise in peace and beauty over all the earth.

MISSIONARY LITERATURE. — A BRIEF SURVEY.

BY REV. E. E. STRONG, EDITOR OF THE "MISSIONARY HERALD."

[Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 14, 1885.]

NO review of the work accomplished by modern missions, such as is naturally suggested by the coming of the Seventy-fifth Anniversary of the organization of the American Board, would be at all complete without some reference to missionary literature at home and on mission ground. In the track of every successful movement in

this nineteenth century will be found the printing-press, not only chronicling what has been done, but inciting to renewed efforts and broader enterprises. If the foreign missionary movement had not employed this agency, this fact alone would have been a sure token that the enterprise had not taken deep hold upon the popular heart, and that it lacked the vitality and power which give promise of success. The briefest glance, however, at what has been accomplished by the press at home and abroad in the interests of missions will indicate clearly the great advance made within three quarters of a century in the grand and blessed work which Christ has committed to his church.

MISSIONARY LITERATURE AT HOME.

One hundred and forty years ago Jonathan Edwards, in the remarkable narrative of his personal experience, wrote: "I used to be eager to read public news-letters, mainly for that end, to see if I could not find some news favorable to the interests of religion in the world." This man of God, with all his searchings, could find little in any American news-letters of his day relating to the progress of Christ's kingdom. Such a thing as a missionary periodical had not been thought of. The first number of *The Missionary Magazine*, afterward joined with *The Panoplist*, and subsequently called *The Panoplist and Missionary Herald*, issued in 1803, contained but a single article that could in any sense be called missionary, and that article related to a religious awakening in the North Parish of Weymouth, Massachusetts. It was ten years after the formation of the American Board before its organ ventured to drop other subjects and become a Herald exclusively of missions. As it was the first magazine of any kind in America, so it continued to be for many years the sole missionary periodical in the country. But there are now published in this land not less than thirty-four periodicals devoted exclusively to missions. And besides this, it must be remembered that in recent years most of the religious newspapers, as well as many that are purely secular, recognizing the demands of the public, present regularly a column of missionary intelligence. One cannot help thinking what the saintly Edwards would have said, could he have had the privilege of turning from the meagre news-letters of his day to the table of exchanges at our Mission Rooms, finding there not merely numberless religious and secular papers abounding in allusions to missions, but also more than seventy-five strictly missionary magazines which, either weekly, monthly, or quarterly, come to that table. What a thrill of joy he would have felt! Would he not have exclaimed?—"These are tokens that Christ has sounded anew in the ears of his people his great commission. They are sure signs that his kingdom is yet to fill the earth."

But, limiting our thought to what has been done by our own Board to provide a missionary literature at home, it may be said that the *Missionary Herald* has continued to be the chief agency employed for disseminating intelligence and awakening interest; increasing in size until each annual volume numbers over 500 pages, and increasing in circulation until it probably reaches monthly not less than 75,000 readers. *Life and Light*, the organ of the three coöperating Woman's Boards, has within fourteen years reached a circulation somewhat less than that of the *Herald*. Provision for the young is made in a special department of the *Missionary Herald* and also by the *Mission Dayspring*, published conjointly by the American Board and the Woman's Boards. The Annual Reports are crowded with information respecting our missions. And besides these, there have been issued from time to time a vast number of copies of leaflets, sketches, sermons, maps, and other literature relating to our work in foreign lands. The demand for such literature is rapidly increasing, and it is the clear duty of our Board to meet this demand with a full supply.

Since the Jubilee Meeting of the Board in 1860 there have been published Dr.

Rufus Anderson's histories of its missions to the Sandwich Islands, to India, and to the Oriental Churches, volumes which a competent authority has said "will possess the highest value for those intelligent Christians who can be interested in a thoroughly trustworthy narrative, written in transparent English, of some of the most remarkable events in the modern history of Christ's kingdom." In "The Ely Volume: or, the Contributions of our Foreign Missions to Science and Human Well-being," there has been done for the work of the American Board what no other society has attempted. This volume presents the incidental results of our missionary enterprise, and brings together a mass of evidence to show that, aside from its spiritual fruits, this enterprise is well worth all it costs in its contributions to science and commerce, to geography and philology, to history and education, and the general welfare of the human race. And apart from these direct issues of the Board, we may well remember the many volumes prepared by, or concerning, its missionaries. Not counting their contributions to scientific, literary, and theological magazines, these missionaries, in the use of the facilities at their hand, have given to the English-speaking world no small library of books, some of them of the highest value. "The Ely Volume" gives the titles of 129 books in our language prepared by, or relating to, missionaries of this Board, and the list might be now much extended. Among these volumes are such standards as Prime's "Life of William Goodell," Thomson's "Land and the Book," Hamlin's "Among the Turks," and that monumental work of S. Wells Williams, "The Middle Kingdom." It is not too much to say that the missionary literature connected with the work of the American Board, either directly or as a result, is to be found in every library and in almost every Christian home in our land.

LITERATURE IN MISSION FIELDS.

We turn now for a brief glance at what has been accomplished through the press by the agency of this Board in providing a literature for the peoples to whom we are sending the gospel. When Phineas R. Hunt, who for thirty years was our missionary printer, first in India and afterward in China, was about to die, he lifted up his hands in thanksgiving that "this grace had been given unto him that he should *print* among the Gentiles the unsearchable riches of Christ." The grace to print as well as to preach the gospel has been given richly to many of our missionaries, and the results of their labors are to be found in almost all parts of the world. It is a cheering thought that in a large portion of the great missionary field this form of work, so far as it depends upon foreign missionaries, is already finished. Something more than the key has been found to unlock most of the languages spoken by the one hundred millions of people who are, or should be, specially under our care. Grammars and dictionaries have been prepared; the sacred Scriptures, at least in part, and the beginnings of a Christian literature have been provided. At its Fiftieth Anniversary the missionaries of the American Board had reduced to writing twenty languages, of which twelve were spoken by Indian tribes of North America, and four in different parts of Africa. To these we may now add six: the Kusaian, the Gilbert Island, the Marshall Island, the Mortlock Island—all of Micronesia; the Koormanji Koordish of Eastern Turkey, and the Umbundu of West Central Africa. Mention may also be made of the fact that our brethren in East Central Africa, and doubtless Mr. Logan on Ruk, have now in hand the materials for adding to this list of languages reduced to writing through the agency of this Board.

Professor Christlieb states that between sixty and seventy languages have been reduced to writing by missionaries, while another authority affirms that not less than 180 translations of the Bible, in whole or in part, have been made by the same agency. The number of modern languages in which the Word of God is now printed, according

to the last Report of the British and Foreign Bible Society, is 287. Probably not less than 250 of these versions have been prepared since the day the American Board was organized. We give hearty thanks to God as we remember the honorable part borne by missionaries connected with this Board, who, alone or with others, have given the Bible to the polyglot races of Turkey, to Arabic and Tamil speaking peoples, to the Chinese and the Japanese, not to refer to more limited tribes of men. Wholly or in part through the labors of Goodell and Schaufliker, Smith and Van Dyck, Winslow and Spaulding, Bridgman and Peet, among the dead, and Riggs and Herrick, Blodget and Baldwin and Greene, among the living, the Word of God, in an acceptable form, has been issued in languages used by not less than five hundred and eighty millions of human souls. This is more than one half the population of that portion of the globe which seventy-five years ago was almost, if not altogether, without a gleam of gospel light. The value of this preliminary work, in its bearing upon the future of missions, it is impossible to overestimate. Save in Africa, and to a limited extent in the islands of the Pacific, the future missionary will find at his hand the materials for the acquisition of the languages he is to speak, and the Word of God in whole or in part ready for use. What a change is this since those days when Morrison and Bridgman began the study of Chinese, since Grout and Lindley were searching for a key to the mysteries of the Zulu tongue, since Goodell and Riggs commenced their labors for the Armenians and the Turks! It seems almost like another world than that which confronted the young men who planned and prayed by the haystack at Williamstown.

But we can speak of something more than the preparation of grammars and dictionaries, and of translations of the Scriptures. In three fourths of the twenty-six languages now used by the missionaries of our Board there is already a good beginning of a Christian literature. Books and tracts and Christian newspapers have been provided. Not more eagerly does a plant turn toward the sun than do souls emerging from the darkness of heathenism seek light and knowledge. The demand is imperative; it admits of no denial. Among an illiterate people, like the Zulus, there must be something to feed the newly awakened intellect, or both mind and soul will starve. Among people having a literature, like the races of India, something must be offered to take the place of debasing writings steeped in idolatry and pollution. To meet this demand, it was necessary, in the early days, that the missionaries not only translate or otherwise prepare books and tracts, but that they also attend personally to the work of type-setting and printing. Fonts and presses were sent from this country, and the roll of missionaries in the early years of this Board contains a large number of names of those who were simply printers. But, little by little, in most mission lands native artisans have been trained, so that, though the Christian literature in circulation has enormously increased, the printing-establishments owned by the Board have diminished, until at present they number only two. In a few instances individual missionaries, with the aid of friends, have secured small presses and have thus been able both to give employment to native converts and to provide the literature their people specially need. Yet, as a rule, the people to whom our missionaries go have been so trained by them, and are now so far advanced in civilization and the arts, and, more than this, are so far Christianized, that it is no longer necessary for our brethren to give time to the details of the printing-office. Thus the mission press at Madras, which, between 1838 and 1864, had issued four hundred and forty-four millions of pages, ceased in the latter year to be a mission enterprise. Similar changes have been made in other missions. Our statistics therefore do not now indicate such extensive operations as formerly in this department. But this is not retrogression. It is the clearest and most hopeful sign of progress toward the result for which this Board is always pressing, namely, the development of self-reliance and self-support on the part of native Christians. Though our reports show that the number of pages printed under the care of our missionaries in 1884

was eleven millions less than in the year 1860, yet the religious literature of our mission lands has probably within this period increased fourfold.

Native enterprise has undertaken this work, and in India and China, and even in Japan, Christian books and tracts and publications of all kinds in the vernacular are issued in large numbers through the agency of men brought forward and trained by missionaries. For all this we thank God and take courage. While at the first glance it may be somewhat disappointing to find that, on our Seventy-fifth Anniversary, the statistical statements formerly given of the work of the press cannot be continued, since the work has to so large a degree passed from our hands, we may yet rejoice over this sure sign that the leaven of the gospel is working in the lands we seek to bless. What at the first we were compelled to give the people is now to a large degree provided by themselves. From one of our stations, where the press is still retained under the editorial supervision of missionaries, we have some figures of much interest and value. The literary work for the four Turkish missions is done at Constantinople, and from this press there went forth the past year 178,650 copies of 59 different publications, amounting in all to 11,781,400 pages. These were in four languages. The Bulgarian *Zornitza*, and the Armenian *Avedaper*, with its kindred Christian newspapers in Greek and Turkish, are read from the Balkans to the Bosphorus and on to Bagdad, forming, as Dr. Greene has said, "the chief vehicle through which 50,000 Protestants in Turkey became acquainted with the progress of Christ's kingdom in their own and other lands." This Turkish Mission press, started at Malta, transferred to Smyrna, and thence to Constantinople, has issued from the beginning, as nearly as can be ascertained, 607 different books and tracts, large and small, of which 3,000,130 copies have been printed, amounting in the aggregate to 385,162,212 pages. If in other missions the presses had remained under the direct care of the agents of the Board, we might have had corresponding figures from India and China and other lands. As it is, we have reports of about 25,000,000 pages issued the past year in all our missions, and from the beginning a total of 1,690,194,403 pages. It is not easy to appreciate the enormous amount of Christian teaching represented by these few figures.

In this department the future looks bright and cheering. Our missionaries must still prepare books and tracts, and, to some extent, edit the Christian periodicals, now more than ever a necessity. No less than nineteen such periodicals are at present published within our several missions. But we confidently expect that, as within the past quarter of a century, the mechanical work of the press has been turned over to native helpers, so within the coming twenty-five years the literary labors connected therewith may, in most of our missions, be committed to the same hands. The Christian newspapers published at Constantinople are now employing evangelical Armenians and Bulgarians as editorial assistants. The first Christian newspaper in Japan was issued by our mission in 1876, just nine years ago; but already there are four other similar periodicals, two of which are wholly, and the others largely, independent of editorial supervision by foreigners. When that first paper was about to be issued, there was much discussion, so the Rev. O. H. Gulick tells us, what should be its title. It was feared that a distinctively Christian name would both offend the government and repel subscribers. Hence an ambiguous title was chosen, *The Weekly Messenger* (*Shichi Ichi Zappo*), thus quietly and for the first time recognizing the Christian week in Japanese literature, but daring to do no more. Yet now a Japanese editor has chief control of that paper, and he has changed its name to *The Gospel News*, while the native firm which sends out this and much other Christian literature is known all over Japan as the "Gospel Company." Our mission in that empire will have little need to add to the seventeen million pages it has issued since it was begun.

God be praised, that he has permitted the American Board to open in so many lands these fountains of life-giving waters to flow on in the years before us, increasing in

volume as they go! Henceforth our missionaries in foreign lands can give their time and strength more entirely to the direct work of preaching and to the training of Christian preachers and teachers. Native hands will care for the press; native churches will provide their own books and papers. We predict that, by the close of the next quarter of a century, the native press will need little aid from us, save the aid of our prayers. To this end let us pray, now and always, that the issues of this press may be true leaves from the tree of life, and so be for the healing of the nations.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1884-85.

BY REV. JUDSON SMITH, D.D., JUNIOR FOREIGN SECRETARY.

[Presented at the Seventy-fifth Anniversary of the A. B. C. F. M., at Boston, October 13, 1885.]

THE history of seventy-five years in foreign missionary work is fitly completed and crowned by the Annual Report we bring from the wide field to-day. The story runs in familiar lines, and to some it may seem a thrice-told tale; but those who look more closely and discover the meaning of it all will find cheering and abundant proofs of the steadily deepening hold and wider reach of our work. It is not the stirring deeds of war or feats of diplomacy which we rehearse; we trace the earnest and unwearied effort of Christian love to preach the gospel to every creature, and to kindle faith and hope in the heart of despair. Under the divine guidance and blessing, the work moves on with increasing success and power. The full meaning of such a movement as this and the glory of it can never be summed up in human speech; they must wait to be revealed when the light of eternity falls upon all earthly deeds.

The changes in the missionary force are somewhat more marked than usual. Greater numbers have been compelled to seek health and temporary rest in this country, fewer have been commissioned than for many years past; so that the year closes upon the thinned ranks, but undaunted hearts, of our laborers abroad. The deaths of the year, so far as known, number only six in a list of 416. Two of these, full of years and service, belonged to the rapidly thinning ranks of our missionaries to the Hawaiian Islands: Rev. D. B. Lyman, of Hilo, and Mrs. Abba W. Smith, of Honolulu; one, Mrs. Ardelle M. Dwight, of the Western Turkey Mission, fell in the midst of her years; the other three, Rev. George A. Dutton, of Northern Mexico, Mrs. Mary E. Lee and Miss Minnie C. Brown, of Central Turkey, were cut off in their early prime before the larger fruits of service could appear. Mention ought also to be made here of the death of one who, though not in our service, was yet in closest relations to our work and in warmest sympathy with it all: Rev. Dr. S. W. Damon, for forty years Chaplain of the American Seaman's Friend Society at Honolulu. We have renewed occasion for grateful praise in the sacred memory of the sainted dead and in the steadfast zeal and patience of the living workers.

MISSIONARY CHILDREN.

The children of missionaries, in about the usual numbers, have found homes and schools in this country. In consequence of increasing cares and the need of rest, Mrs. Walker has, during the last year, withdrawn from all but the pecuniary responsibility for the Home at Auburndale; and two very competent and devoted women have been found to assume the special supervision which Mrs. Walker for many years has given with rare fidelity and tact. The funds specially contributed to sustain this home during the year have amounted to \$1,969.85, while \$1,979.74 have been spent for missionary

children. The special fund for this object, under the care of Trustees, has been increased this year by \$2,773.10, and now amounts to \$12,117.

THE MISSIONS.

We report the missions in regular order, and content ourselves by giving the salient features in the history of the year, with such a summary of results and mention of special facts as will fairly bring our whole work under review.

AFRICA.

It is interesting to mark the results of our fifty years of missionary labor among the Zulus. The 15 native churches report a membership of 782, with a gain this year of 118, or 16 per cent.; and their annual contributions to all purposes amount to \$3,694. The native agency consists of 52 preachers, two of them pastors, 42 teachers, and 43 other helpers, who, with the missionary force, at 59 different preaching-places, are bringing the gospel to a population of 75,000 souls. The work of higher education is carried on in a Theological School with 15 pupils, a Boys' Boarding School with 46 pupils, and two Girls' Boarding Schools with 88 pupils; while 41 common schools give instruction to above 1,700 pupils.

With some things to discourage, the past year is marked by steady gains in the quality and power of the Christian life, and by an increasing interest among the native Christians in evangelistic work at home and abroad. Four native Zulus have already joined the East Central African Mission, and a gratifying interest is manifested in carrying the gospel to these new regions. The Jubilee of the mission is to be specially marked by public services at Adams next December, and the mission looks out upon the coming years with fresh courage and heightened hopes.

We heard with anxiety the tidings of disaster and seeming overthrow which had just come from the West Central African Mission at the time of the last Annual Meeting, and the full recital brought by the deputation which returned to this country for counsel confirmed the main features of that report. Happily the lives and persons of our missionaries were spared. One family has resided at Benguela through the year; one family almost immediately returned to Bailundu, and has there renewed the work of the mission; the remaining part of the force has been in this country, and the year has been mainly spent in reorganization. We have great occasion for rejoicing that our brethren and sisters bore themselves so patiently under great provocation; that courage was given to Mr. and Mrs. Sanders so promptly to retrace their steps and reëstablish the mission; that pledges of protection have been given by native chiefs and Portuguese officials; that new recruits for the mission have offered so freely; and that the prospects for aggressive Christian work are so full of promise. Mr. and Mrs. Stover have taken back with them a printed grammar and vocabulary of the Umbundu language, a most important result of the work of past years, and a great aid in future work. And best of all, one of the native lads, living with the family at the coast, seems to have opened his heart to the gospel, the beginning of the spiritual harvest we long to see.

The East Central African Mission, located on Inhambane Bay, though one of the youngest missions of the Board, shows itself not least in enterprise or industry. Three extended journeys of exploration, besides several shorter excursions, are reported this year, and some very valuable results have been secured. Large populations, in fertile territories, quite accessible to missionary labor, have been found in the vast region between the Limpopo River and the coast. The three families of the mission, after careful examination, have fixed their separate places of residence amid friendly peoples not far from the coast or from each other, and from these three centres they are now

ready to attack the language and begin systematically the evangelistic work which they hope in time to carry from the sea to the heart of the continent.

MICRONESIA.

The event of the year in this mission is the equipment and sailing of the new *Morning Star*, the fourth of the name and the first having auxiliary steam-power. She left Boston November 5, 1884, and after a voyage of 130 days, in which her sailing qualities were well tested and approved, arrived in Honolulu, whence she sailed May 2, 1885, for her first tour among the Micronesian Islands. She celebrates her maiden missionary voyage by taking the first Christian teachers on to Yap, 900 miles beyond any point occupied before. Thus we seem to see the beginning of the end of our work in the Carolines, unless the European claims to sovereignty, lately raised, come in to disturb and check its growth. Our latest tidings from this mission report the work in the older stations as prosperous, and the new work in church and schools, under Mr. and Mrs. Logan at Ruk, as opening with the fairest prospects of growth and success. If the fresh impulse given by the *Morning Star* can be suitably followed up by the needed reinforcements, there is every reason to expect that we can finish our work in these islands within the present generation.

HAWAIIAN ISLANDS.

The work of the North Pacific Institute grows in amount and worth each year, and its influence is felt throughout the islands, and in our Micronesian field. Dr. Hyde, besides his able services in the Institute, is busy with numerous matters of public interest connected with the educational, religious, and benevolent enterprises of the Hawaiian churches. The important work in behalf of the Chinese is vigorously pressed under the wise and inspiring leadership of Mr. and Mrs. F. W. Damon; and their labors also include the Japanese, of whom nearly 2,000 have been brought to the islands within the past year.

THE TURKISH EMPIRE.

The state of internal quiet and harmony in the four Turkish Missions reported last year has continued, and is yielding happy results. The native churches and their pastors are entering heartily into all forms of Christian work, and the conferences in which missionaries and native laborers meet for deliberation are growing in favor and spiritual influence. The native Christians at several points have suffered persecution for their faith, and are bearing good witness to their humble sincerity and loyalty to Christ. We regret to report disturbances resulting from the intrusion of other Christian laborers into a part of our field, and a consequent loss of spiritual earnestness and power. Despite these untoward influences, the gospel gains in its hold upon the best thought and life of the empire year by year; and in the changes which the near future may bring, it is not doubtful that the Christian communities and the leaders in our Christian schools and churches will exert a wholesome and powerful influence.

European Turkey has been the scene of bitter persecutions and of political agitations that have stood in the way of aggressive work. The native Christians have borne themselves well in these trying scenes, and Christian work has gone forward with commendable energy. The annual conference of missionaries, native pastors, and teachers, at Samokov, in July, was a most harmonious and profitable gathering; and its action on several matters of importance was adopted by the mission at the annual meeting. The Bulgarian Evangelical Society continues its work in full accord with the mission, and proves itself a useful agency in counseling and caring for the native churches.

Western Turkey, with its centre at Constantinople, is the largest mission under the care of the Board, having on its staff 21 missionaries and 42 female assistant missionaries, sustaining 7 theological and high schools and 9 girls' high schools, and having 29 churches with a membership of 2,196. Good results in all the departments of work are reported, with a delightful spirit of harmony between Christian workers of all classes. Fifty-nine publications, in four languages, of 5,237 pages, have appeared from the mission press; and more than 50,000 volumes have been put in circulation during the year. Mrs. Schneider's work in behalf of Armenians in old Stamboul has gone on with increasing power and success. Dr. Somerville's evangelistic work in Constantinople, Smyrna, and elsewhere produced striking and wide results, and suggests what may be reasonably expected from the use of similar revival efforts on these fields where gospel truth has been proclaimed so long. The importance of greatly increased missionary work in Constantinople, as the heart of the empire and the source of most widespread and potent influence to all nationalities in the empire, is deeply felt by the whole mission and by the native churches. This great city *is* the Turkish Empire even more emphatically than Paris is France, and if it were thoroughly pervaded with the life and truth of the gospel, the Christian conquest of the empire must certainly and rapidly follow.

The Central Turkey Mission suffers from the enforced absence and loss of much of its working force; the Theological Seminary has been temporarily suspended, and other important changes have occurred. In this field the larger part of the work of the mission is devoted to education, as the churches are large and strong and under the leadership of able pastors. One seventh of all the communicants connected with the churches of the American Board are found within this mission.

Central Turkey College at Aintab, with an attendance of 142 students from thirty different towns and villages, nearly half of them church members; Marash Theological Seminary, graduating a class of six last June; Central Turkey Girls' Seminary at Marash, with its thirty pupils and four graduates, and the Girls' School at Aintab, with an attendance of fifty pupils, graduating nine, of whom six were church members:—these higher schools are doing a noble work in reinforcing the influence of missionaries and churches, and in raising up a native agency equal to the needs of this field and ready to enter efficiently upon missionary service in regions beyond. The evangelistic work under Mrs. Coffing and Miss Hollister at Hadjin and a similar work under Miss Tucker and Miss Brown at Adana have prospered beyond our expectation and promise abundant fruits at no distant day.

The Eastern Turkey Mission makes a noble report of itself in 38 churches, with 2,219 members, served by 27 native pastors, besides 200 other native preachers and teachers, with 13 high schools, including the college at Harpoot, and five girls' boarding schools, giving a higher education to more than 550 picked youths of both sexes, besides 142 common schools with 4,320 pupils. The past year has witnessed an unusual number of changes in the missionary staff, and the reinforcements now on their way will be most heartily welcomed.

The divisive efforts of laborers not connected with our missions, especially in the evangelical communities of Erzroom and Harpoot fields, have greatly distracted and weakened these churches, have hindered aggressive Christian work, and have brought no little reproach on all evangelical efforts. We have occasion for gratitude that, despite these untoward influences, the work in general has made an encouraging advance. Two new churches have been organized, 115 have been added to the churches, and pecuniary contributions to the amount of \$8,627 have been gathered from the poverty of these people.

The attitude of the Turkish government, which has not been so unfriendly for many years, interferes with our work in many ways; but we may justly hope that the hour of redemption to this people is at hand.

INDIA.

A more than ordinary growth and success have attended the work of the Maratha Mission during this year, and it is very gratifying to note the development of Christian character and of personal interest in Christian service in this oldest of the missions of the Board. It is a pleasure to report a gain of more than nine per cent. in the membership of the churches, increasing contributions, 13 licensed preachers against 6 last year, 3 additional schools and 14 more teachers, and 53 Sunday-schools, a gain of 13, with 1,668 pupils. The church in Ahmednagar has received 61 additions this year, the largest number in any one year.

A marked change in public sentiment in reference to our work is seen in the fact that parents who are not Christians are beginning to bring their children to the missionaries, and saying, "Educate these and teach them Christianity. If we are not Christians ourselves, we wish our children to become so." All the churches of this mission have been self-supporting for three years, and the results are most favorable to Christian life, and are well appreciated by the people themselves. A true missionary spirit is developing, the native Christians in Bombay going out in companies of two or three to visit the unevangelized portions of the city. When considerable numbers are thus enlisted in the work, our task will approach its end.

The Madura Mission, while moving on its way with steady growth, has few features specially to be noted this year. The number of those who listen to the preaching of the gospel and from among whom the yearly accessions to the church principally come, has steadily gained, and the proportion of communicants to such adherents has more than doubled within the last thirty years. Popular meetings, in which the Christians of neighboring communities come together, have been lately introduced with excellent results. An interesting experiment in education has been made by Mr. Jones in the city of Madura. A high school in which the Bible is regularly taught was opened a year ago, and has had an average attendance of 350 pupils, many of them from influential families, more than half of them Brahmans. Similar schools have been started at Dindigul and at other points, the aim being to reach the higher classes and interest them in distinctively Christian education.

The work of Bible-women has grown in importance, and opens a promising field of labor for the better educated and able Christian women of the native churches. The success of this work among women and in the homes of heathenism is very marked already, and must extend and grow in value with every year. Some idea of Mrs. Capron's work in Madura may be gathered from the statements of her own report: "Seven Bible-women with three assistants have been employed during the year. We have had under instruction 883 women, of whom 335 have been reading the Bible. There have been visited 851 houses where we have no learners, and 19,370 listeners have had the Bible read and explained to them."

Under the constant supervision of the missionaries a great field is covered with Christian instruction, and the gospel is steadily gaining ground and leavening the life and thought of the people.

The field of the Ceylon Mission is the least extended of those under the care of the Board, covering only 160 square miles and including a population of 150,000 souls all told. At the same time, it is so thoroughly furnished with evangelistic agencies that every household and soul within the entire mission field is reached by the gospel. Besides its college for young men partially endowed, its two boarding schools for girls, its theological and industrial schools, there are 138 day-schools, with an attendance of 8,332. Having already 13 churches, and a native agency of 11 pastors, 4 licensed preachers, 22 catechists, 11 colporters and assistants, 15 teachers in boarding schools, and 38 Bible-women, it is plain that the time cannot be far distant when all the work may be wisely passed over to native hands. The college is nearly self-supporting;

in the Girl's Boarding School at Oodooville only the salaries of the American teachers are paid by the Board; and but small sums are asked for other girls' schools. With a special blessing from God the work may soon be fully completed here, and our support withdrawn to more needy fields.

CHINA.

From our missions in China the year brings, in the main, a cheering report. The new missions have held their own and made progress under special difficulties; and in the older missions, in spite of war and the rumors of war, all our evangelistic and educational work has been well maintained, and the number added to the native churches is greater than in any previous year, except the two years following the famine. Compared with certain other fields, the gains may seem to be small; but taking all our missionary experience into view, and remembering the history and characteristics of the Chinese people, the prospect is hopeful and inspiring. The number of communicants in all the Protestant missions in China was given at the Shanghai Conference, eight years ago, as 13,000; now it is 26,288, a gain of more than 100 per cent. The church members in our missions, in this same period, have increased from 454 to 1,175, a gain of more than 150 per cent; a record that should kindle gratitude and fresh zeal in all our work.

The Hong Kong Mission is working its way to a clearer apprehension of its problem, and while maintaining its special relation to the Christian Chinese who return to their native land, it is also seeking place and opportunity for sharing with other missions in more direct evangelistic work among the Chinese at home. Mr. Hager, standing alone amid special discouragements, shows a rare spirit of devotion and earnestness, and greatly needs our prayers.

It has been a year of changes and trying experiences in our Shanse Mission, especially in the loss of two of its valued members who were constrained to withdraw from the field. Those who have remained, however, men and women alike, have gone steadily on in mastering the language, forming the acquaintance of the people, beginning religious work in public and in visiting from house to house, and laying foundations for the future. Touring, with the sale of books, chiefly portions of Scripture, and with preaching as opportunity offered, has been prosecuted in several districts without opposition and with good success. In two of these tours Mr. Stimson reports the sale of 259 portions of Scripture and 1,733 publications of all kinds. It may be hoped that the day of experiment and preparation is passed, and that, with fresh recruits and enlarged experience, the proper work of the mission may be earnestly prosecuted and spiritual fruits begin to appear.

The reinforcements sent out last year to the Foochow Mission brought new courage and hope to the laborers on the field; and the work in all departments immediately felt the impulse of their coming. Notwithstanding the vicinity of war and the consequent excitement of the people, it has been a year of energetic labor, yielding good results, and of broader plans for the future. The additions to the native churches number forty-three, with a total membership of 284, showing a gain of about seventeen per cent. The Training and Theological School and the Female Seminary have done a good year's work, and the influence of the Christian youth educated here is felt helpfully in evangelistic work among the villages from which they come. The Misses Woodhull are located within the limits of Foochow City, where special opportunities for their work among women are found. Dr. Woodhull was called to practise her profession the very day after her arrival, and finds the calls upon her services already more than she can meet. Mr. and Mrs. Hubbard throw themselves enthusiastically into work, and in the scarcity of men and the wide doors of usefulness there is danger

that Mr. Hubbard may overtask himself before he is fully ready for service. In view of the opening fields and the special opportunities, the plans of this mission for enlargement and their earnest calls for further reinforcements deserve our prompt and generous attention.

The North China Mission pursues a well-organized work, amid inviting opportunities, with unflinching zeal and steady gains. Instead of the twelve men called for one year since, they are about to receive the addition of two to their force, while one of their number retires from the service and two other families and two single ladies are temporarily withdrawn. Meanwhile the work constantly grows upon their hands, and new openings call loudly for their help. It is not too much to say that a failure to meet the call for recruits in this most promising field, into which the first men of the English universities are eagerly pressing, some of them at their own charges, would prove a serious discouragement to the mission, and would be a positive discredit to the Christian zeal and intelligence of the young men of our times. Special blessings have attended the labor in Shantung, where a wide spirit of inquiry prevails, and also in Kalgan, where, among others, the first Mongol convert in our mission, Boyinto, was baptized last winter. So ripe does the harvest seem in Shantung that the mission plan to open a new station there during the coming year.

It is a great pleasure to speak of the class of nine, graduated from the Theological Seminary at Tungcho, eight of whom, belonging to the churches of our mission, have been licensed as evangelists, and will prove a noble reinforcement to the native agency. The Bridgman School for Girls, at Peking, has maintained its excellent work, and graduated this year six Christian girls, who will cast the leaven of their faith into the life of the great empire. The medical work of the missions is in able hands and proves itself one of the most direct and effective aids to all evangelistic work.

JAPAN.

From Japan we have the stirring report of enlarging opportunities, of great accessions to the churches, of the wider spread and deepening hold of the gospel, and of the rapid strides of the empire toward a new civilization. It is preëminently the day of destiny for Japan, and the importance of urging forward all Christian work in behalf of this people, that the gospel may give shape to the new age that is rising, is more obvious and more pressing than ever before.

In spite of scanty reinforcements and numbers diminished by the necessary absence of several missionaries in this country, the work has gone on increasing in volume and power. The native pastors and evangelists have wrought with rare fidelity and zeal, the only lack being that their numbers were far too few for the work to be done.

Eight new churches have been organized within the year, making 30 in Southern Japan; 1,027 have been received to church membership on confession of faith, a gain of fifty-five per cent., making the present membership 2,752. And the quality of the Christian life shows an advance as marked as the gain in numbers, and even more encouraging. Of the thirty churches reported, twenty-five are self-supporting; and it is most gratifying to note the readiness and efficiency with which these young churches enter into all the evangelistic work of the mission.

The Training School at Kioto, with its able corps of teachers and ample facilities, has been thronged with students, the numbers reaching 190 during the fall term, and has graduated a class of 23, of whom 13 had completed the full course of eight years. Thirty-five of these young men have been converted and have joined the church during the year. It is intended that this school shall fully meet the demand for a higher education, so that candidates for the pastorate will not feel the need of going abroad for their training. In view of the remarkable openings, the swiftness of the movement toward

Christianity, the rising demand for pastors of the very best training, it is clear that we cannot make too prompt or too generous provision for the higher schools of this mission. The Girls' School at Kobe reports 108 pupils, 37 of them being church members, only eight out of the whole number aided by the mission. The Girls' Schools at Kioto and Osaka have also had full numbers and a successful year.

The work for women is carried forward with great energy and most cheering results. Miss Dudley and Miss Barrows at Kobe, besides much other work, have for five months conducted a school for the training of Bible-women, with an attendance of twenty-five, all but five of whom were self-supporting. These women, some of them coming from great distances, show remarkable aptitude and interest in their studies and equal zeal to make use of their added power in teaching others.

The work of providing a Christian literature has not been neglected. Nineteen different works, including commentaries and hymn-books, amounting to 3,169,100 pages, have issued from the mission press this year; while five Christian periodicals, aided only in part, either financially or editorially; by foreign missionaries, are published for the use of the Protestant communities of Japan. The attempt to introduce English into all the schools of the country has direct bearings on the progress of Christianity.

The new mission in Northern Japan has made commendable progress in spite of the difficulties which usually attend new work, and some special obstacles from the activity of Romanist and Buddhist priests. The three churches of the mission have a membership of 104, with 19 added during the year. The new missionaries sent out this year have been most welcome; but the force needs to be further enlarged if the ground is to be well occupied. Dr. Scudder finds an ample field for medical work, and, with the hospital just purchased from the Edinburgh Medical Society, will be able to bring very efficient aid to the evangelistic work of the mission.

The ease with which thousands can be gathered in mass meetings for the discussion of Christian themes, and the readiness with which theatres in all the principal cities are let for this purpose, and the wide demand for the Scriptures, are among the signs of the time that show the progress which Japan is making and emphasize the need of pressing forward our Christian work as rapidly as may be.

PAPAL LANDS.

A steady growth in all branches of the work, and increasingly cordial relations between the missionaries and native workers, is the cheering report from our mission in Spain. Mrs. Gulick's school for girls at San Sebastian, gathering sixty-four pupils, among whom are many from the centres of evangelical work, is sending out yearly most valuable Christian teachers, and by its excellent work is doing much to allay the prejudice against evangelical efforts. An advance in self-support is noted; and it is hoped that a general conference of the churches recently held will give a further impulse in this direction.

No marked change in the situation in Western Mexico can be reported. The Christian character of communicants is growing in stability, and some additions have been made to the churches. Faithful labor along familiar lines, and the use of the press, are among the means employed, and after the disturbed history of past years this mission seems now to be planting itself firmly for a long and successful work.

The new mission in Northern Mexico has been greatly afflicted in the death of Mr. Dutton, just as he was warming in his task. Mr. Case, fresh from home-missionary work has made a hopeful beginning in Parral, and despite Romanist opposition is already gaining a wide hearing; while Mr. Eaton, in his wide tours, finds ready sales for Christian literature and a welcome hearing for the gospel message.

The mission to Austria, under special difficulties, has maintained all its usual work with good results. A special feature here is the Christian newspaper, *The Betanie*, of

which, with other papers, above 30,000 copies were circulated last year. The death of Pastor Schubert has crippled the Krabschitz Seminary for Girls; but measures are on foot to give it a permanent foundation and a suitable corps of teachers. Despite all embarrassments and the want of adequate missionary force, the past year has been the most successful in all the history of the mission.

CONCLUSION.

Thus runs the record of our work for another year; in one aspect meagre and weak, to the deeper view full of promise and glorious hope. In twenty-two missions, at more than nine hundred populous centres, amid the unevangelized peoples of the world, a missionary force of more than twenty-six hundred laborers, native and foreign, carry forward an effective and enlarging work in church and chapel, in schools of many grades, and by the press. A little more than three thousand have been added to our mission churches on confession of faith; and more than thirty-five thousand pupils, above thirty-six hundred of them in high schools and colleges, have received Christian education. Gratefully we recognize that blessing of God, which from the first has not been wanting, still favoring our work and leading us on to greater things. The night of heathenism still hangs heavy and dark over the nations, but the signs of the morning appear and we turn with rising hope to attempt the wider service that invites our faith and zeal.

GENERAL SUMMARY. 1884-85.

Missions.

Number of Missions	22
Number of Stations	83
Number of Out-stations	826

Laborers Employed.

Number of ordained Missionaries ¹ (6 being Physicians)	156
Number of Physicians not ordained, 8 men and 4 women	12
Number of other Male Assistants	6
Number of Women (wives, 147; ² unmarried, besides Physicians, 101)	248
Whole number of laborers sent from this country	422
Number of Native Pastors	147
Number of Native Preachers and Catechists	212
Number of Native School-teachers	1,319
Number of other Native Helpers	505—2,183
Whole number of laborers connected with the Missions	2,605

The Press.

Pages printed, as nearly as can be learned	25,000,000
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The Churches.

Number of Churches	292
Number of Church Members, as nearly as can be learned	23,392
Added during the year, as nearly as can be learned	3,008
Whole number from the first, as nearly as can be learned	94,702

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	50
Number of Pupils in the above	1,981
Number of Boarding Schools for Girls	40
Number of Pupils in Boarding Schools for Girls	1,690
Number of Common Schools	803
Number of Pupils in Common Schools	30,941
Whole number of Pupils	35,561

¹ Including six still supported at the Sandwich Islands.

² Including eight at the Sandwich Islands.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1885.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$6,388.80	
Mission to East Central Africa	6,677.23	
Zulu Mission	22,831.21	
Mission to European Turkey	37,993.66	
Mission to Western Turkey	84,837.55	
Mission to Central Turkey	32,856.33	
Mission to Eastern Turkey	36,556.42	
Maratha Mission	41,604.90	
Madura Mission	56,081.92	
Ceylon Mission	17,044.78	
Foochow Mission	18,891.44	
Hong Kong Mission	2,233.80	
Shanse Mission	8,859.45	
North China Mission	36,154.59	
Mission to Japan	72,363.05	
Northern Japan Mission	13,064.34	
Sandwich Islands (grants to former missionaries and to schools)	12,100.00	
Micronesia Mission (including \$41,756.83 paid for new "Morning Star")	70,116.39	
Mission to Northern Mexico	8,086.74	
Mission to Western Mexico	7,725.10	
Mission to Spain	15,478.33	
Mission to Austria	13,206.98	\$621,153.01

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		8,082.14
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$18,250.89	
Less amount received from subscribers	\$10,243.30	
and for advertisements	6,491.75	16,735.05
		\$1,515.84
All other publications	1,574.28	3,090.12

Cost of Administration.

Department of Correspondence	\$10,192.89	
Treasurer's Department	6,254.17	
New York City	1,605.21	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	4,874.12	22,926.39
		\$655,251.66
Balance on hand August 31, 1885		1,839.20
Total		\$657,090.86

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$387,013.15	
Legacies, as acknowledged in the <i>Missionary Herald</i>	121,478.46	
From the Legacy of Asa Otis	43,884.55	
From the Legacy of S. W. Swett	52,992.17	
Donations for new "Morning Star," in part	41,756.83	
Interest on General Permanent Fund	9,101.72	\$656,226.88
Balance on hand September 1, 1884		863.98
		\$657,090.86

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1884,		
at par	\$257,903.42	
Appraised value of same	\$305,553.50	
Received for Premiums on Sales	2,608.58	
Received for Dividends and Interest	24,454.66	\$284,966.66
Expended for new Missions as follows:—		
West Central Africa Mission	\$5,247.91	
East Central Africa Mission	6,614.87	
Hong Kong Mission	2,227.24	
Shanse Mission	8,838.45	
Northern Japan Mission	13,064.34	
Mission to Northern Mexico	7,891.74	43,884.55
Balance August 31, 1885		\$241,082.11
Appraised value of securities now held	\$284,343.50	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this Legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Cash and securities received from the executors prior to August 31, 1885	\$472,583.00	
Acknowledged in <i>Missionary Herald</i> and expended August 31, 1884	10,000.00	
	\$462,583.00	
Income of the securities (\$450,583 from January 1 to August 31)	16,930.62	\$479,513.62
Expended during the year ending August 31, 1885, and included in the foregoing statement of "Cost of the Missions," as follows:—		
For the Missions in Turkey	\$4,619.38	
For the Maratha Mission	3,121.01	
For the Madura Mission	5,860.00	
For the North China Mission	6,500.00	
For the Japan Mission	28,791.78	
For the Spain Mission	2,500.00	
For the Austria Mission	1,600.00	52,992.17
Balance of Legacy, August 31, 1885		\$426,521.45

NEW "MORNING STAR."

RECEIPTS.

Insurance of the vessel wrecked February 22, 1884	\$12,816.80	
Donations from Sabbath-schools and individuals, acknowledged in <i>Missionary Herald</i> as received prior to August 31	47,348.90	\$60,165.70

PAYMENTS.

Prime cost of construction of the steam barkentine "Morning Star"	\$38,000.00	
Lloyds classification certificate	60.00	
Extra iron tanks, extra size caboose, large awning and fitting same, necessary for the peculiar work of the vessel	388.19	
Duplicate sails and spars, boards, medicine-chest, and towage bill	672.91	
Centreboard-boat	150.00	
Calking, painting, plumbing, and additional machinery, forge, grate-bars, boiler-tubes, and engineer's lathe and tool outfit (with duplicates) for repairing machinery; also, burgee, bedding outfit, cooking utensils, tableware, lamps, etc	2,585.73	
Expenses of Captain Bray while raising funds, cost of certificates and lithographs, printing and distributing information	2,429.80	44,286.63
Balance held as a fund for repairs, and invested		\$15,879.07

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of the General Permanent Fund, September 1, 1884	\$163,547.32
Added during the year	8,500.00
	<u>\$172,047.32</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was	4,183.29
	<u>4,183.29</u>

LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 13, 1885.

THE MISSION IN SYRIA TO THE AMERICAN BOARD ON ITS SEVENTY-FIFTH ANNIVERSARY.

THE Syria Mission, now connected with the American Presbyterian Board of Foreign Missions, at its semi-annual meeting, held in August, 1885, passed the following vote:—

“The Syria Mission, having heard with interest of the approaching Seventy-fifth Anniversary of the American Board of Commissioners for Foreign Missions, which founded this mission in 1819, and maintained it for fifty-one years, would place on record:—

“First, their gratitude to God for the work accomplished by the American Board in three fourths of a century, and especially for the work which its missionaries were enabled to do in Syria, in the translation of the Bible into the Arabic language, and in the founding of churches and schools and higher institutions of learning; and,

“Second, their desire to congratulate the Board, its officers and patrons, upon its present anniversary, and to assure them of their hearty sympathy and earnest prayers for the blessing of the great Head of the Church upon all their missions and missionaries, and they resolve

“That Rev. Drs. Van Dyck and Eddy be requested to write to the Board a letter expressive of the sentiments of the mission, and to sign it with the names of all the members of the mission.”

In accordance with this vote, the following letter has been sent and was read to the Board at the Annual Meeting:—

“*Honored and Dear Brethren,*—The married daughter is not recreant to her allegiance to her husband though she remembers with affection her early home, and shares in the joy which on special occasions lights up the old homestead.

“Fifteen years have passed since the Syria Mission went out, with a blessing, from under the sheltering care of what was then Pemberton Square, Boston, to that of Centre Street, New York, but still her thoughts turn fondly and gratefully to that dear nursery of her childhood and youth, and she claims a right to add her voice to the voices of the hearth-and-home children, as they bring their congratulations on this glad anniversary.

“We cannot forget the American Board, because, to many of us, our affection for her has the strength of a first love and is inwoven with the fibres of our being; because we know that we are not forgotten by her, but have a place in her thoughts and prayers; because, since the time of our parting until now, in accordance with our schedule of daily subjects of prayer, annually voted, we have joined her name with that of the Presbyterian Board in our Saturday petitions; because our proximity to the stations of the American Board in the Turkish Empire, our frequent contact with her missionaries, our common interests and mutual need of each other, make us forget that we are not still of one family; because we are surrounded by constant mementos of former ties, the letters ‘A. B. C. F. M.’ being not only written on our hearts but present literally before our eyes on the title-pages of many of our books, and on the deeds of many of our churches and schoolhouses; because of the untransferred and untransferable property of the American Board yet remaining here, of graves and sleeping dust of missionaries and of martyrs; because of the legacies of unanswered prayers, long ago offered, and now from time to time realized; because of the buried seed sown in those fifty-one years, ever and anon springing up and ripening into harvests; and because of the still living converts of those early years—living epistles to show forth the faithfulness of your messengers.

“For these reasons, and because you and we are working for the same ends, by the same means, in the service of a common Master, with the same hopes and fears, joys and griefs, looking for the same glorious termination of all our labors, the links of memory’s chain which bind us to you are all strong and bright, in spite of time and distance and changes not few nor small.

“And now we send a loving tribute from Syria to the memory of our departed Secretaries, — ours as well as yours, — Drs. Anderson and Treat.

“We salute you with admiring joy—you the ‘Alma Mater’ of missions, on your seventy-fifth birthday, and rejoice that you are still in the dew of your youth, and that still light and beautiful upon the mountains are your feet as you publish the tidings of peace among the nations.

“May your successes in the past be earnest of yet greater triumphs in the future. May the time soon come of which all anniversaries like this are fore-runners—that great millennial triumph, when the kingdoms of this world shall have become the kingdom of our Lord and his Christ.

“C. V. A. VAN DYCK,
W. W. EDDY,

“In behalf of the Members of the Syria Mission.”

THE CHURCHES OF JAPAN TO THE CHURCHES CONNECTED WITH THE AMERICAN BOARD.

[The following letter, prepared by a committee of native Japanese pastors, and translated into English by one of their number, was forwarded to Mr. Neesima for presentation at the Annual Meeting of the Board.]

THE Christians of the Associated Japanese Churches, to the Christian brethren and sisters constituting the American Board of Commissioners for Foreign Missions, send greeting:—

May God, the Father of all people, and Jesus Christ, the Saviour of all nations,

multiply unto you grace and peace. We have been informed of the "Diamond Anniversary" of your venerable Board which you are going to celebrate this year, at the time of its Seventy-fifth Anniversary. We heartily share in your hopes and joys for this great meeting; and gladly take up this opportunity to offer you, most respectfully, a few words of gratitude for your Christian love and precious gifts which you have so bountifully bestowed upon us.

If we look upon our past history twenty years ago, we had been sunk in the corruption of the world, passing our days in sins and transgressions, without hope and without God, and in utter ignorance of the salvation of Christ. But now, through the precious knowledge of Christ, our Saviour, and in the blessed communion of the Holy Spirit, we are reconciled to, and made sons of, our great Father in heaven, no more to be wanderers in this world, but, with the saints, made partakers of the same glorious inheritance in the kingdom of God. No doubt we are all in all indebted to the sovereign grace of our Almighty Father, in these blessings; still, at the same time, we heartily acknowledge our great indebtedness to the painstaking efforts and patience of the missionaries of your venerable Board. As we look out on the wide surface of the earth, many are the countries as yet enshrouded in the darkness of sin and ignorance; and the people to whom the gospel is unknown are not limited to this land of Japan. Nevertheless, you have early selected our beloved country as a field of missionary labor; and the missionaries you sent over have admirably manifested their self-sacrificing spirit and ardent zeal, in their constant efforts for the salvation of our country, notwithstanding the inconveniences arising from the difference of climate, language and manners in a strange country, and in spite of the most insolent oppositions from an obstinate people. Oh, the depth of gratitude we feel toward you! It is more than we can express in words.

When thus the seeds of the gospel were sown and they began to grow, bearing their fruits in the formation of churches and the multiplication of new fields of labor, it was through your kind protection, prudent counsels, and earnest prayers that our young and inexperienced churches have been enabled to advance to the present conditions. When next it became necessary to raise up native pastors and missionaries, you and your missionaries have zealously helped us in the matter, establishing schools for the education of both sexes, and providing them with the necessary funds, teachers, buildings, books, and instruments. Not only this, but even now you are contributing, year by year, a vast sum of money to our schools and missionary society. Wonderful love! We are utterly unworthy of such manifold gifts. True! you Christian brethren and sisters have done these all in consideration of the infinite love of Jesus Christ; still, it is as truly a manifestation of your ardent love for the souls of our people. Moreover, as we look a little further into the matter, we cannot help another gushing of grateful feeling. For the churches and schools of America have shown their depth of love for Japan in that, together with their earnest prayers, they have spared us their useful citizens, thus to impart to us the truths of the gospel and the blessings of true civilization.

Oh, our dearly beloved Christian brethren and sisters, let us have a few years more, and what shall become of our country! The present Japan is passing

away the evil customs and corrupt manners of the past, and turning out to be *New Japan*. It is just beginning to welcome the Western civilization and Christianity — its life. Here is an excellent opportunity “to be met once in a thousand years and not to be expected again.” It is the day of salvation, the time of grace for our nation. Brethren and sisters, although, by the grace of our Lord, our churches and missionary society are growing year by year, yet, as they are still young and their resources limited, they cannot proceed all alone, and are thus liable to occasion your anxieties. But if you kindly grant us a few years’ more help, we hope to rejoice with you in the happy days of thanksgiving for our perfect independence. And now we most respectfully entreat you to execute your best plans for our progress and for the glory of the Lord, with constant diligence, patience, and prayers.

Our feelings of gratitude cannot fully be expressed in this meagre attempt; but, fortunately, our dearly beloved brother, Mr. Neesima, is hoping to attend your meeting, and we have requested him to supply the deficiency with his own words. We pray you to give him a hearing, too, and to pray for him, that he may realize the hopes of his travels and return to us soon with a healthy body. At the request of the below-mentioned pastors and acting pastors associated with your mission in Japan, and in behalf of the churches under their care, we remain,

Yours, in Christ,

M. ICHIHARA.
S. NAKASHIMA.
Y. TAKEHARA.
K. TSUNASHIMA.
H. K. MORITA.

KYOTO, JAPAN, 18th year of Meiji, 8th month and 24th day. — August 24, 1885.

To this letter are appended the names of pastors and acting pastors as follows: W. Sugita, T. Hori, K. Tsunashima, J. Namshe, T. Miyagawa, P. Sawayama, T. Harada, Y. Sugiura, S. Murakami, M. Kawamoto, M. Kanamori, T. Ise, K. Ninomiya, T. Fuwa, H. Moteki, T. Osada, M. Ichihara, Y. Takehara, S. Homma, N. Kameyama, T. Koki, S. Manabe, K. Oku.

Letters from the Missions.

West Central African Mission.

DUPLICITY OF THE KING.

MR. SANDERS wrote from Bailundu, June 20, of good health, and the arrival of Mr. Arnot, the Scotch missionary, on his way to the interior. The following account of King Kwikwi is not hopeful:—

“While we were paying Mr. Arnot’s carriers we were disgusted to see Kwikwi make his appearance. We took it as a piece of selfishness, and, in fact, we had not half-finished the carriers, when he asked Mr. Arnot for his present. When it

was given he sent it to his place with instructions that it should be slipped in as quietly as possible. Mr. Arnot expected to give a present, so he did not care about the matter. I was not asked for anything but a little salt, which I was very willing to give. Yesterday morning, however, a messenger came from the *osoma*, saying that Mr. Arnot had given his present and now I might send mine, too. I told him to take back word that I would soon be there.

“When I went I called upon Mwenikalia, and told him that I had been

surprised to get a message from the osoma, telling me to bring a present; that we had been deprived of everything by Kwikwi, and that, although the osoma kept assuring me that he has nothing of ours, I know that he has a good amount, and that he has sent some of our goods to Ongalanganja for ivory; that when my wife and I were in Chivula we did not intend to come here; that we finally came on the invitation contained in a letter that Kwikwi caused Mr. Arnot to write, and which we received at Ohumbi; that, after we arrived, we sent and asked him whether he loved us or our cloth, and that, if the latter, we did not propose to stop; that we also sent word that we would give no more presents; that the osoma had replied that if we would but stay we need give no more presents; that now I would like to know if they had caught us in some crime, that a demand should be made for cloth. Had we stolen hens, pigs, cattle, or — what? He need not think that we did not care that they had robbed us; that money and goods were no more to be gathered on bushes in our country than here; that they need not think that because we had got another outfit we had ceased to feel the injustice of the robbery that they had committed against us; and, finally, that I would give no presents.

“In the course of the talk I took occasion to tell him that Kwikwi had come down in person to get his present from Mr. Arnot.

“He replied to what I said, that I had spoken the truth in the matter; that the facts are as I stated them; and he advised me to go and say the same to the osoma. To some of the men who sat around he expressed his disgust that Kwikwi had so demeaned himself as to go in person and get his present.

“Then I went up to the king’s place. No one was there, so I called a lad and told him to call the osoma. When he came I began to state my case and had hardly got as far as the mention of the letter we received at Ohumbi when he divined that he was in for a scolding, and declared that I altogether misunderstood his mes-

sage; that he had not sent for a present, but for four yards of white cloth which he needed; that I am now just like one of the country, and do not need to give presents; that these are exacted only from passing travelers.

“I replied that it was all right then, as I had no objections to sending him four yards of cloth. Then I returned to Mwenikalia, feeling it to be but just to the osoma to tell the former that all my speech had been made under a misapprehension of the message that had been sent. Mwenikalia, however, seemed to be quite disgusted when he heard that Kwikwi had denied the sending of the message in the form that it reached me. So I guess that between the information I gave of his visit here, and my later attempt to explain that no demand had been sent for a present, I have done Kwikwi a bad turn, since he holds office only at the pleasure of the old men, and Mwenikalia is the first of these. Mr. Arnot says that one night at camp the carriers were talking about the osoma, and he thought the talk was not very loyal, so he asked his servant, who is a Bihéan and talks Sekololo, what the conversation was about. He said that the men were saying that Kwikwi has had his fill of the good things of this life and that it is now high time for him to step out and let some one else have a turn.

“Chikulo and some of the Chilume men came over to ask how the matter stood when I went to the osoma. They all declared that he lied when he said that he did not send to demand a regular present.”

IMPRESSIONS MADE.

Mr. and Mrs. Walter are still at Benguela, and are much encouraged by the conduct of the Bailundu lads who are with them, and by the willingness of the carriers who come from the interior to listen to the truth. Writing in July, Mrs. Walter says: —

“The two men who brought the mail from Bailundu this month joined the little circle on Sabbath eve for our evening talk. The boys repeated a few Bible-

verses and then read the Commandments. I made a few remarks, leading them to Jesus crucified for sin. There were tears in the eyes of one man. This gives hope; but, as one young man said: 'Ondona, you talk here and Sandele (Mr. Sanders's Bailundu name) talks in Bailundu, but when we go to our village we have nothing to do, so we sit down and smoke and talk about other things, and what was told in one ear goes out at the other, and we forget.' This taught me a lesson concerning more fervent prayer for them and more patience with their failures; to teach them the use of their hands while training their minds, so that when they become Christians they may be enabled to provide for themselves honestly.

"It is just a year since the expulsion: a year fraught with blessings, both personally and to the mission. We personally have a firmer hold upon the people's hearts than we ever had. You may be sure we will be glad to see Mr. and Mrs. Stover. I have not spoken to a white woman since Mrs. Sanders left for the interior; so, though there is more civilization here, we are as isolated as are the two dear ones in Bailundu. But we are not lonesome; indeed, I wish the days were longer and I had more hands and feet."

Zulu Mission.

INDUSTRIAL TRAINING.

MR. GOODENOUGH, under date of June 24, refers to the new industrial department in connection with the Training School at Adams. This department began operations at the commencement of the last term, having a printing-room and a carpenter's shop. Mr. Goodenough says: —

"First of all we purpose to make industrial training a part of the intellectual training of the regular pupils in school. All pupils now are required to work two hours daily without pay. Those who work in the shop will be required to work three hours daily. Classes will be formed in mechanical drawing, both as a test of the

aptitude which pupils may have for mechanical work and as a preparation for such work. This will afterward be extended to the work in the shop, where pupils will be taught to lay out their work to a scale and then execute what they have drawn. It will be a training of mind and hand and eye together. I believe that boys at home would be very much better educated, completer men, for more of such training. But much more do these boys need it. Our idea, so far as the regular pupils are concerned, is not to teach trades. The industrial training is part of their education, and is no more secular than the teaching of geography, grammar, and arithmetic."

East Central African Mission.

ANOTHER NEW STATION.

MR. OUSLEY reported, in the last *Herald*, his purpose to establish himself at Kambini, a place some ten miles northwest of Mongwe. Mr. Wilcox has decided to remove to Makodweni, a spot some sixteen miles west of Mongwe, of which, after an exploration in May last, he wrote with great satisfaction as to its fitness for a mission station. He said: —

"In the first place, we found right at hand a large number of people, many more than I had supposed, and they seem to be thrifty and industrious. It seems to be a growing place. We saw many new huts and kraals.

"In the second place, we have reason to believe that it will be a healthy place. We could see Mongwe and Cocha and part of the bay, and I was able to get the angles with the sextant so as to determine somewhat definitely the altitude, and, to my surprise, I found it to be about 1,000 feet above the level of the sea.

"In the third place, we found on top of the hill plenty of good virgin soil, covered with a dense growth of trees and vines, which will be all we can ask for our mission. And we have been told by the governor that wherever we find a piece of land unoccupied we may lay out our location.

“We found the language spoken here to be the Shitswa, as it is called here, which, I believe, is only a slight variation of the Gwamba. And this is the language which is spoken, with some variations, from Delagoa Bay to the Sabi River, and it must be the language for our mission. The Gitonga, which we have been studying, is merely a local dialect, and I have found that of those who speak it nearly all understand the Shitswa. We did not find water very near. It is nearly a half-mile from the place which we thought would be a good site for our houses to the nearest spring, and this spring is 230 feet below us; but, going on a little further, we find a large, swift-flowing creek, which comes from several large springs, so, though the water is not very near, there is plenty of it, and of excellent quality.

“We see many things about our work which are very encouraging. We find at first when a boy or girl comes to us he or she cares very little about learning to read. One of my best scholars now, when he first came to me, told me flatly ‘No,’ when I asked him if he did not want to learn to read. Now he keeps the papers which I have printed for him with the type-writer, and often I hear him and others of the advanced class reading when they have a little leisure. Whenever they go off on a journey they take their papers along with them, and I have seen them get them out and read them when I felt too tired to read even a whole chapter in my Bible. Then, little things now and then show that they take hold of the religious instruction. Only the other day I was reading for our evening lesson the miracle of the multiplication of the loaves, and I dwelt upon the fact that when Christ took the bread he first gave thanks. That night Brother Ousley said he saw them very reverently saying the Lord’s prayer over their pot of porridge.”

A letter from Mr. Wilcox, dated July 10, reports that he had already removed his goods to Makodweni, and was greatly pleased with the outlook. Mr. and Mrs. Richards will remain at Mongwe.

Mission to Spain.

CHOLERA AND EARTHQUAKES.

FROM the annual report by Rev. W. H. Gulick we give a few items of special interest. He first refers to the calamities which have befallen the country. During the last winter earthquakes visited Granada, Malaga, and other cities, and 4,000 lives were lost and enormous damage done to property. In the spring, floods came and large tracts of fertile country were ruined. Then came the cholera, of which Mr. Gulick says:—

“At first limited to the province of Valencia, during the summer it spread throughout the country—Zaragoza and Granada being the severest sufferers among the larger cities. In the former city, at date of writing this report (the thirty-first of August), the wife of the pastor of the sister church had died of the disease, and several members of the two churches, but no one of the laborers or employees of the American Board; though the pastor of the Zaragoza church, his wife, and the school-teacher and his wife, all had suffered attacks of the disease, possibly owing to their untiring attendance on the sick and dying of the church, as well as on not a few Roman Catholics.

“The value of the property destroyed by the earthquakes and the inundations cannot be estimated, and probably not less than 90,000 persons have died of the cholera. Would that it could be said that the religious teachers of this ‘Christian’ people had availed themselves of these solemn moments to direct their thoughts to Christ and his gospel for consolation and instruction. The deep religious instincts of the people have driven them in bewildered multitudes to the churches and cathedrals, where, undoubtedly, they would have listened in delighted awe to the loving words of Christ, had their teachers only been willing to read to them the words of eternal life. But they have rather sought to make the most of the occasion to rivet anew upon their flocks the chains of superstition by the parade of images of saints and of the Virgin Mary, and by the

advertisement and sale of 'miraculous oil' and of 'consecrated water,' and by the thousand devices wherewith a simple, religious, and fanatical people are so easily led and controlled."

GIRLS' BOARDING SCHOOL AT SAN SEBASTIAN.

"In July of 1884 two were graduated. One of them has had charge for nine months of the day-school at Logroño. Subjected at first to violent persecution, she held her ground bravely, and has now a good school of over forty children. In July of the present year, 1885, three girls were graduated, two of whom go at once to schools at Zaragoza and Madrid. During the year one of the first graduates married, and she and her husband are in charge of the evangelistic work among the large colony of Spaniards in the neighboring city of Pau, in the south of France. During the year three of the girls have made a public profession of faith, and it is confidently hoped that the Holy Spirit will not pass by any of the other dear children. There were 22 boarding pupils at the beginning of the school year, which number increased during the year to 37, besides a day-school of 27, making some 64 who were receiving daily instruction in the house."

"THE WORK IN THE MINES

near Bilbao has been carried on energetically throughout the year by the Bilbao pastor. It is especially laborious, but it is work of great interest. The pastor has to foot it up and down the precipitous hills, frequently under the scorching sun or in the pouring rain. He sleeps, when occasion requires, with the miners, stretched on the floor of their cabins covered with loose straw, and sharing with them their coarse and unwholesome food. But he is repaid for all by the manifest results of his labor of love. In many houses he is always welcome, and in three or four of them he is not only welcome, but any evening that he may present himself at their doors the news spreads as if by magic along the hillsides and down into the valleys, and he is sure of a meeting of some twenty

or forty persons, and they generally do not let him rest from preaching and talking until far into the night."

ORDINATIONS.

A conference of helpers met in San Sebastian the latter part of July and first of August, the special design of which was to consider matters relating to the development of self-support on the part of the native churches. Of this meeting Mr. Gulick says:—

"Perhaps the most interesting episode of the conference was the ordination of three of its members as pastors. One of these has been for two years acting pastor of the Zaragoza church; another has had charge of the work in Pradejon, and the third was for some time in the Valle de Mena, but is now the assistant at San Sebastian.

"They were subjected to a careful and ample examination, which was very satisfactorily met. The ceremony of consecration occurred during the public services of Sunday afternoon, and was very impressive. Immediately after the imposition of hands, as the three rose to their feet, with a common impulse and deep emotion they sprang forward to embrace the ordaining ministers, while the audience was hushed and moved to tears. It is not too much to hope that these young men, thus consecrated afresh to the work in which they have been long engaged, will carry a special blessing to their respective fields of work."

Western Turkey Mission.

ARREST OF ROBBERS.

MR. SMITH, of Marsovan, under date of August 11, refers to the robbery of himself and wife and Miss Wright while on their way from Harpoot to Marsovan. The fact of this robbery was mentioned in the *Herald* for August. Mr. Smith says:—

"As yet we have not utterly despaired of recovering a part. The leader of the robbers and one other have been apprehended, and are in prison. The horse of one of our drivers was found with them,

and has been returned to the owner; but the officials are evidently in league with the robbers. From fifty to a hundred dollars' worth of money was found on the thieves, but none is given to us. Of the other horses, also, that were found with them, it is almost certain that one was Miss Wright's. But the head of the police force who seized the robbers kept that at his own house, and neither my servant nor agent could get a sight of it. After a time it was sent off to a village, and, though they now promise to bring it back, it is almost certain that they will bring, instead, another horse, which of course will not be ours. None of the goods were found on the robbers, as they were apprehended with others two or three weeks after our robbery, and in connection with another robbery. My agent, without any authority from me, has promised the robber chief to let him go if he will give back the stolen property. But he denies all knowledge of the robbery, and evidently hopes that with the officials on his side he shall get free without giving up his booty. As for ourselves, we think it more important that he should be punished, or kept in a safe place, than that we get back our effects."

ISBARTA.

Mr. Constantine, who has been visiting Isbarta, writes of it:—

"The Greek Evangelical Alliance located a preacher in this city about a year ago, who could preach both in Turkish and in Greek. The city has about 35,000 inhabitants, mostly Mohammedans; about 3,000 or 4,000 Greeks, and many Armenians. At first our preacher met with much encouragement, but lately the Greeks took severe measures against the service. The people have been threatened, and an anathema was read in the churches against those who would come to the service. This has perplexed our preacher, as most of those who had become interested withdrew.

"Since we reached this place we held two services during the week and two on Sunday. The first week the meetings were poorly attended, but last week all the meetings had been very full; besides,

there are three young men who seem specially interested. We have several women at the meetings. The Greeks are much agitated at this result, and last Sunday, after the afternoon service, there was a hot discussion outside about the service."

CHRISTIAN LIFE AT A SILVER MINE.

Mr. Hubbard, of Siyas, writes:—

"At Kara Hissar there seems nothing whatever to warrant continuance of effort in the city itself. But there is a silver mine ten miles from there which is now under control of an English company, employing some five hundred men, mostly Greeks, though there are a few Armenians and Turks. The mill for cleaning the ore employs one hundred and thirty men, under direction of a Mr. Jones, a Christian Welshman, who uses neither strong drink nor tobacco, and who carries all his Christian principles into all his complicated business with the natives, and who sends around a special messenger to call the men to meeting when our preacher comes.

"At this mill for cleaning the ore, any one of our Board's helpers is always met with a warm Christian welcome. And to a missionary so often troubled and hindered by the loose habits of Europeans in Turkey, it is well worth going a long distance to see the practical use, as well as the sincere sympathy, of such a man as this Jones. Several other Englishmen there are, also men of character and Christian culture. It was agreed that our preacher from Kara Hissar, who for some time has been spending one Sabbath a month at the mine, should come oftener and remain longer. He always has good attention from all the nationalities, and finds unusually good demand for our books and tracts. The silver mine in its present condition is really a very unique and encouraging field for evangelical work, though of course it must necessarily be in the line of general seed-sowing, rather than of the organized school or church. But circumstances would soon change with a change in person and character of the mine directors."

A GREEK CONVENT. — A SAINTLY
WOMAN.

Mr. Tracy, of Marsovan, sends the following sketches:—

“We have been spending a fortnight at the Greek convent in the mountains, where the air, water, and scenery are magnificent. Here silver-mining has been going on, for aught we know, one or two thousand years. But how primitive! Little boys creep into mines half a mile, and bring out the ore in bags. All their clothes are stained with an ochre color. The whole mountain, which is 5,600 feet above the sea, is honeycombed with holes.

“Four nuns live at the convent, supported scantily by charity. The superior, a woman of fifty or sixty, has many quarrels with the other sisters. She reads the services in the church every day, carries the heavy yoke of a burdensome religion, and has little time to cultivate the graces. She flew into a towering passion at a younger nun one day, and cursed like a pirate, raving and vociferating, telling the bystanders to take the offender and strangle her. We saw Armenians also coming to the convent to adore a little cradle, sanctified somehow as the Saviour’s, for the cure of disease. I am told that Turks even resort to these shrines, and I know that these nominal Christians often resort to Mohammedan holy graves for the cure of their maladies. Religions have got mixed. I think we have never, since we were in the land, had so many friendly calls from Turkish people as within the last year, and they are of the higher classes.

“Our High School is exerting a wide influence and drawing pupils from the surrounding provinces.

“Sunday we buried one of the excellent of the earth—the mother of a large and prominent family. She had no education, made no pretensions, never wore an ornament, was always seen at the prayer-meetings—had a little private income, the whole of which she gave to the poor, of whom she thought far more than of herself. When she prepared provision for her

household, she always prepared a portion for the poor also; when she made grape sugar, she made some for her poor neighbors; when she made sweetmeats, she set aside a part for such as are too poor to taste sweets. She always took the lowest place, but her sons and grandchildren instinctively rose up whenever she entered. She never said a smart thing, but the street could hardly contain the crowd that came to her funeral. She had not accomplishments nor beauty, yet the city weeps over her grave. Her children kept each a memento, and gave all the rest of her things to the poor. How beautiful!”

Eastern Turkey Mission.

THE COLLEGE AT HARPOOT.

PRESIDENT WHEELER, of Harpoot, under date of July 30, makes the following cheering report from the College:—

“I am glad to say that the year just closed has been a more successful one than any preceding year, not only in the number of the pupils, but financially and intellectually, and I may add, also, religiously. The male department has had 42 primary, 62 intermediate, 48 high school, 38 college, and 6 theological students—a total of 196; and the female department, 48 primary, 35 intermediate, 23 high school, and 21 college students—a total of 127; giving in both departments a total of 323.

“Though 190 of these pupils, mostly in the lower grades, were from this city, I am happy to say that the three Protestant city schools have had 220 pupils, the College having apparently helped the city schools instead of hindering them, as some feared it might do. The receipts from tuition during the year, including collections on notes given in years past, amounted to \$807.48.

“The students of the male department came from forty-one different cities and towns, and those of the female department from twenty-seven, in a district extending from Aintab to Erzroom, and from Sivas

and Cesarea to Bitlis. Of the classes of thirteen young men and three young women who were graduated July 9, all but three being apparently followers of Christ, nearly all go at once into active service in our own or in neighboring mission fields, one having gone to Salmas, in Persia, taking with him over 700 volumes from our College press, to begin a school among the Armenians on that plain. One of the young men has gone to open a high school in Kurdistan. These thirteen graduates bring up the number of male graduates to fifty-three, and of females to nine. The classes to be graduated during the next two years are much smaller. Next year we shall graduate a small class from the theological department."

Foochow Mission.

PREMISES AT SHAO-WU.

SOME time since, Mr. Walker succeeded in purchasing land near Shao-wu, on which mission-houses might be built; but on his return to Foochow reports were received that there was much excitement over the sale. Mr. Walker, under date of July 22, says:—

"At first the story was circulated that we had bought the land for the purpose of erecting a fort; but this story was soon abandoned. There were, however, two or three of the gentry, or literati, members of whose families had been buried at the foot of the hill where we had purchased, and these men came forward and contended that if we built on this hill it would spoil the '*Fung shui*,' or good luck, of their ancestral graves. The land we had purchased was on the crest of a spur, jutting out from the side of a high, steep hill, and the graves were at the foot of this spur, on the north-east side. They said that the 'dragon's pulse' extended from this mountain out through this spur to the graves below, and if we built there the pulse would be cut off and the dead robbed of their peaceful rest. They also contended that the land was government land. The magistrate decided in their favor, made the sellers sign a confes-

sion of erroneous sale, and set to work to compel them to repay the money they had received for the land. I concluded that, late as the season was, I must go to Shao-wu, and see what could be done about it. Our consul, Mr. Wingate, sent with me Mr. Charles S. Hartwell, the United States marshal, to investigate the case. We left Foochow May 26, and reached Shao-wu June 12. We found that the money had been extorted from the majority of the sellers, of whom there were thirteen; but several who had not yet repaid were in hiding."

After spending two weeks in Shao-wu, and passing through a variety of experiences too long to narrate here, a compromise was agreed upon: the bounds of the purchased area were somewhat altered and a new deed was made, which, quite contrary to usual custom, was stamped with the official seal on the spot. It is to be hoped that the old dragon, whether above or beneath the ground, will not disturb the people any more.

Shansu Mission.

FEN CHOU FU.

MR. STIMSON reports a visit paid by him to Chieh Hsien and Fen Chou Fu, it being the purpose of the mission to occupy the last-named place as a station. In the villages along the way, as well as in the cities, many tracts and copies of the New Testament were disposed of. In summing up the results of his investigations in this region, Mr. Stimson speaks, as discouraging features, of the difference in the dialect from that spoken at Tai-ku, and of the apathy of the people, and of their poverty. He says:—

"The country about Fen Chou City was dreadfully devastated by the famine, more than half of the population having been swept away. This means, of course, desolation and ruin in nearly all the villages to a fearful extent, and to only a less extent by comparison in the city itself. This ruin extends through the *fu* in all the *hsiens* I have visited. However, the villages lying

more than ten or twelve miles northeast of the city are generally the most thrifty of any west of the Fên River in this fu. The city is slowly recovering from the famine. New buildings are being erected on the sites of old ruins. There is also much repairing being done. But the quality of this new work reveals evidence of less wealth than was in old times possessed here.

"The state of education is also noticeable. Of young men who were of school age, say ten to fifteen years old, at the famine period, few can read. Of boys of the same ages now, I conjecture, as the result of a few inquiries, that about or less than one fourth are at school. About opium it is hardly safe to express an opinion; but I do not think it is so generally used there or at Chieh Hsien as it is in Tai-ku.

"As to products, wheat is the staple of the region, and is very fine. I was impressed with this fact, as that was not the case three years ago. Very little land was fallow. It was said then that there were not men enough to work the land.

"As a site for a large mission work with a medical work, it is in every way desirable, and more so than any city east of the Fên River, now that Tai-ku is taken. It is at a reasonable distance from Tai-ku, being on the opposite edge of the plain, distant over fifty miles. It has a large population within its walls, and suburbs which are large and airy and well situated on the lowest slopes of the hills. It is larger than Chieh Hsien and Hsiod Yi put together, or my eyes deceive me. Moreover, it is central to other cities. It commands as easily all that half of the plain as Tai-ku does all this half."

Japan Mission.

FUKUOKA TO BE OCCUPIED.

MR. O. H. GULICK and wife, finding that the climate of Niigata, in Northern Japan, is too rough for persons born on Hawaii, have, with the advice of their associates, determined to settle at Fukuoka, on the great southern island of Kiushiu. Some account of Mr. Atkinson's visit to

this place has appeared in recent numbers of the *Herald*. Mr. Gulick wrote, August 13:—

"In July Mrs. Gulick and myself made a short visit to Fukuoka. Taking at Kobe a steamer of four or five hundred tons,—an able sea-boat, efficiently officered and manned by Japanese,—a sail of thirty-four hours westward, through the beautiful inland sea, brought us to the straits at Shimonoseki, where we entered the Japan Sea. Six hours more sailing southward brought us to the fine bay of Fukuoka, which, being nearly landlocked, must be a safe harbor in nearly all winds. Here we have the two cities of Hakata and Fukuoka, at the head of the bay, skirting the shore for not less than four miles. These sister cities contain about 50,000 inhabitants, Fukuoka being the larger city, the residence of the governor, and the head of the prefecture, while Hakata is the older centre and more wealthy.

"During our stay there we were hospitably entertained by our friends, Mr. and Mrs. Fuwa. Mr. Fuwa was one of the first class graduated from the Kioto Training School, and has been laboring at this point four or five years. As a result of his labors, and the occasional visits of Messrs. R. H. Davis and Atkinson, a church of twenty-five members was organized here on the seventh of June, and Mr. Fuwa, on the same day, was ordained to the ministry. Mr. Fuwa's good wife was from Sanda, and for eight years was a member of our family, and is a graduate of the Kobe Girls' School. The two, with the aid of Mr. Okamoto, a graduate of the Kioto Training School, are conducting an efficient English school, which, for the present, renders valued aid in the support of the pastor. The little church is rejoicing in the completion of a neat little church-building which, by the aid of many friends, they have just erected.

"Mr. Fuwa has eight or nine places in the city and prefecture of Fukuoka where preaching-services are held regularly, some of them being visited monthly, some semi-monthly, others weekly and semi-weekly. Fukuoka is evidently a grand centre for

work in the most populous provinces of Kiushiu."

OKAYAMA AND VICINITY.

Mr. Cary writes, under date of July 28:

"On the first Sunday of July twenty-two persons were admitted by profession to the Okayama church, — the largest addition it has received since its organization, though there has been no communion Sabbath without some baptisms. Among the persons admitted at this time was a physician who, twenty years ago, heard something of Christianity from Dr. Verbeck in Nagasaki. Returning to Okayama with a relative, the latter was imprisoned as a Christian, while he himself, being under suspicion, was confined in his own house for ninety days.

"The second week of July I went with my teacher to visit a new place, Mihara, in the southwestern corner of Bingo. A physician there, who for a long time has known more or less of Christianity, having once been a pupil of Dr. Hepburn, has a daughter in the Osaka school, and it was at her request that we went. When we went to call on the doctor I thought that he did not appear very much delighted to see us, and the reason for this was soon learned. A few months ago he sent one of his patients, a young man, to Dr. Taylor for treatment. This young man, while in Osaka, attended church and was finally baptized. Returning home just before the time of our visit he met with much opposition from his friends, who are strong Bud-

dhists. As the physician's daughter and another girl, who, through his influence, had gone to Osaka, had been baptized, he was accused of plotting to lead people to be entrapped by the foreign religion. He evidently feared that our visit would increase the suspicion against him. Though a believer intellectually in the truth of Christianity, he was not far enough advanced to gladly suffer loss for the gospel's sake. He said, however, that there were a few persons who would like to meet us that evening *after dark* at his house. It seemed best, on the whole, not to hold any public services. Ten or twelve persons were present at the 'Nicodemus meeting,' and some of them seemed to hear gladly. The doctor's courage increased somewhat; so the next day we met the same persons with a few others in the afternoon, talking with them for about four hours, and in the evening I preached to a small company that came to the hotel.

"Since spring we have opened work in eight new places, not counting villages where work has been started as an out-growth of older out-stations. These new places are all important centres which I am anxious to hold, but if I am left alone in Okayama, touring must be reduced.

"Returning from Mihara I spent Sunday in Amaki, where three persons were added, on confession, to the church. The work there is now spreading to some neighboring villages with encouraging results."

Notes from the Wide Field.

AFRICA.

L'Afrique Explorée et Civilisée for August contains an interesting letter from Mr. Jeanmairet (who has been with Mr. Coillard), written in February last, relating to the establishment of the French Evangelical missionaries among the Barotse, north of the Zambezi River. The civil war has entirely changed the political aspect within the past year, but the new king has welcomed the missionaries, and with great cordiality has heard their message. A subsequent letter, dated April 15, reports that there had been another revolution among the Barotse, and though the new king was not dethroned, he is more than ever under the control of his principal man. The reports given are not encouraging in respect to the possibility of foreigners residing in this

fever-smitten section of Africa. The courage with which Mr. Coillard and his associates are prosecuting this mission to the Barotse is deserving of all praise.

JAVA.

THE NETHERLANDS MISSION IN EAST JAVA. — Professor M. L. D'Ooge, of the University of Michigan, has kindly furnished us with some items from the report for 1884 of the Netherlands Missionary Society's operations in East Java. There is another society, laboring in West Java, whose statistics are not included in the following table:—

Missions.	Stations.	Missionaries.	Schools.	Pupils.	Baptized.	Communicants.	Received, 1884.
Minahassa	18	12	109	6,981	5,320	1,997	997
Môdjo-warnô	1	1	7	458	157	79	79
Kediri Madioen	1	1	..	70	48	23	23
Soemba	1	..	2	41	362	8	..

Professor D'Ooge makes the following notes on the report: "The separation of church and school, initiated by the founding of a government school, is deplored. The present method of training native helpers is disparaged. Each missionary is charged with the duty of training native helpers in person, each having usually four under his care and training. A seminary such as was established in 1868, but was afterward abolished when the mission stations of Minahassa were placed in the care of the East India Church organization, is urgently needed. The question of *how much* of religious knowledge, piety, evidence of Christian life, shall be required as a qualification for church membership is again raised. There is reason to fear that many supposed converts are admitted without an adequate sense of what it signifies to accept Christ as a personal Saviour and to give one's self to him in an entire consecration. Strangely enough, there seems to be a great desire among these half-alive Javanese Christians to celebrate the communion. This arises from a superstitious belief that there is a kind of saving efficacy in this rite, by the observance of which the soul becomes justified before God. One of the stations has established a monthly meeting, held in the evening of a weekday at or near the time of the full moon, for the purpose of discussing any topics of general interest,—moral, social, scientific,—as a means of instructing the people and promoting the true kind of sociability. These meetings have been well attended and fruitful of good. One of the missionaries discusses briefly the question of methods of church work. He deprecates the too common idea that these people in foreign lands, who have such different tastes and native bent, should have the same form of religious service and method of work that we are accustomed to. He would introduce more singing, much committing to memory of Scripture, short addresses, much familiar conversation on religious themes, and a more extended liturgical service."

INDIA.

BISHOP SARGENT'S JUBILEE. — The recent jubilee in commemoration of the long service of Bishop Sargent in Tinnevely, South India, calls attention to the remarkable work that has been carried on in that region by the Church Missionary Society, and to the half-century of unremitting and consecrated labor accomplished by the worthy bishop himself. Rev. John S. Chandler, now in America, writing of the jubilee, says: "The work began in Palamcottah in 1780. In 1785 the first church was dedicated. In 1835 Edward Sargent went thither as a lay agent. In 1885 the same person, now a venerable and honored bishop, sees under his own care a Christian community of nearly 60,000, with 12,000 communicants and a force of about 600 assistants. His

own godly life, catholic spirit, and intimate acquaintance and sympathy with the people of his district have contributed not a little to this result. A visitor to his residence will be struck with an immense globe, something like five feet in diameter, standing in front of the veranda, and faithfully representing to the people the earth with its elevations and depressions, — the work of the bishop's own hands in his younger days. It stands there as a symbol of the large spirit in which the good man has brought Christ before the people as the Saviour of the world."

CHINA.

GROWTH IN COMMUNICANTS. — In our last number we reported the present number of communicants in the Protestant churches in China as 26,287. Rev. Albert Donnell, of Haverhill, Mass., kindly sends us a report of the number of communicants at different periods in the past: 1853, 351; 1863, 1,974; 1868, 5,743; 1872, (nearly) 8,000; 1877, 13,035; 1881, 19,660; 1884, 26,287. Within twelve years the communicants have more than trebled.

MADAGASCAR.

THE LONDON CHURCH MISSIONARY SOCIETY continues to have encouraging news from its work in the great African island. The missionary families are well, and the Christian work progressing. It is reported that decided progress is made in the military preparations for defence, and at the same time the churches are manifesting renewed earnestness and life. The *Chronicle* quotes from an article in the official organ of the Hova government in reference to the fall of Khartoum, arguing that, as the natives were successful in repelling the English in their advance up the Nile, so they, the Malagasy, need not be needlessly alarmed in the assault made upon them by the French; and the paper adds: "It is evident that the successful accomplishment of such plans does not depend altogether upon human ability, but there is in very truth One above who rules the world."

THE NORWEGIAN SOCIETY. — According to the Basle *Missionary Magazine* for September, the Norwegian Lutherans in the interior of Madagascar, during the year 1884, baptized 1,521 persons; received to their communion 21 Catholics, 62 Independents and Quakers; making their whole number 6,446. There are 1,678 catechumens; an average attendance of 35,000 upon divine services; 30,000 school-children; 636 native preachers, teachers, etc., of whom 5 are ordained. In addition to these there are, on the West Coast, 50 baptized persons, from 600 to 800 attendants upon worship, with 3 native teachers.

 Miscellany.
WHAT A CHRISTIAN CHINAMAN MUST
ENDURE.

In an excellent article on "The Chinaman in Christian Lands," in *The Chinese Recorder* for April, by the Rev. H. V. Noyes, there is a striking account given of the obstacles which stand in the way of a Chinaman if he makes a Christian profession. The following statement is quoted from utterances of a native who had himself been beaten by his own mother and

utterly cast out because of his faith in Christ. He had seen his younger brother also hung up by ropes placed under his arms, and beaten until his back was a mass of bleeding flesh, on account of his steadfast refusal to worship before an idol shrine. This man, who had patiently borne such bitter persecutions, mentions the following as among the difficulties which a Chinese Christian will have to overcome: —

“(a) We worship the true God and trust in him for everything. We will not worship idols, therefore the people of the world hate us.

“(b) We must live with neighbors who are heathen. Every year there are many occasions when contributions are solicited for theatres, for various idolatrous festivals, for building or repairing temples, for the service of the temples, or other idolatrous offerings assumed by the shops in turn. If we refuse to give such contributions, the people will certainly revile us, perhaps band together in crowds to abuse us, and perhaps attack us with spears or knives or guns. The wiser portion may be aware that it is not lawful for them to thus maltreat us openly on account of our belief in Jesus, but they will make hidden plans to injure us.

“(c) If we live in a village, there will be other clans besides our own. The villagers will certainly have gods of the land and of grain which *all* who live in the village are expected to worship. The expenses will be distributed either according to persons or families. If we refuse our quota the villagers will certainly revile us and perhaps beat us, or likely enough refuse to guard our rice-fields, or will burn our property.

“(d) If any villager builds a house, he must select a lucky day and employ the priests to drive away the evil spirits. If we who believe in Jesus refuse to do this, and then any of the villagers are taken sick and die, the responsibility of the death is laid at our doors, and we are required to make a recompense for the man's life.

“(e) At the time of marriage a lucky day must be selected, and every possible effort will be made to compel us to bow before the ancestral tablet and worship. If we refuse, we cannot avoid the reproaches of our fathers and brothers.

“(f) If parents die, we are expected to employ Buddhist or Taoist priests to deliver their souls from hell, to burn incense of various kinds, and if we refuse, our brethren and kindred will beat us, or perhaps the maternal uncles will tear down our houses and destroy our property, perhaps steal our pigs and cattle, butcher

them and eat them, while we do not dare to resist.

“(g) At the annual distribution of the clan dividends, if we will not unite in ancestral worship, we will probably be deprived of our share, or if we have sufficient influence to obtain it, we can hardly escape being bitterly reviled.

“(h) If we are engaged in trade, we may be called upon to contribute for useless superstitions and idolatrous customs, and if we refuse, we are fortunate if we do not lose our customers. Quite likely we may be injured by secret plots, and will certainly find it difficult to escape the illwill of the neighborhood.

“(i) If we are employed as workmen, many employers will wish us to light incense and candles in idolatrous worship of the god of wealth, and we will almost certainly be required to work on the Sabbath day. If we refuse, we will probably lose the goodwill of our employers and our situations also.

“(j) If employed in teaching, we must put the pictures of the sages on the wall to be worshiped. If we will not do this, the parents dislike it and we lose our scholars.”

MINISTERS AND BENEVOLENCE.

No part of a minister's work is more important than the cultivation, in his people, of the habit of benevolence. With a little effort he can secure the adoption, on their part, of some system. He can see that collections are regularly taken at the appointed time. He can impart information, and stir up his church to liberal giving, by sermons on the subject of benevolence and by presenting to them light and motive, in respect to the great departments of missionary work. He will find no sermons that he preaches more spiritually quickening to himself or to his people than those which relate to the kingdom of Christ on earth—its progress, its needs, and the duty of the church to pray and labor for its advancement. The more fully a church enters into Christ's thought and plan for giving the gospel to all, the more intelligent, earnest, and faithful disciples they will be. For the

lack of such faithful attention, on the part of many ministers, in cultivating habits of prompt and liberal giving among their people, the kingdom of Christ suffers loss and every missionary enterprise is, from time to time, imperiled. — *Vermont Chronicle*.

BIBLIOGRAPHICAL.

The Pentateuch: its Origin and Structure. An Examination of Recent Theories. By Edwin Cone Bissell, D.D., Professor of the Hebrew Language and Literature in the Hartford Theological Seminary. New York: Charles Scribner's Sons. 1885. Pp. 484.

By a number of articles in theological magazines, Professor Bissell has heretofore shown himself to be quite competent to deal with the so-called higher criticism, especially in connection with questions relating to the Old Testament. The volume which now comes from his pen will be welcomed, not only by scholars, but by all intelligent Christians, who will find here a clear and calm statement of the questions raised as to the character of the Pentateuch, with a vigorous and scholarly reply to the criticisms of Wellhausen and the men of his school. This is not the place for a review of Dr. Bissell's book: but the *Missionary Herald*, which has contained many letters from the professor's pen while he was engaged in missionary service, is glad to call attention to this valuable contribution to theological literature.

The Light of Asia and the Light of the World. A Comparison of the Legend, the Doctrines, and the Ethics of the Buddha with the Story, the Doctrine, and the Ethics of Christ. By S. H. Kellogg, D.D., Professor in the Western Theological Seminary, Alleghany, Pennsylvania. London: Macmillan & Co. 1885. Pp. 390.

No small number of people in Christian lands have had their heads turned by Edwin Arnold's exquisite poem, "The Light of Asia," and are more or less under the impression that Buddhism and Christianity are so nearly alike that there is little choice between them. The only way to meet this impression is to show just what Buddhism is, and not what the poets picture it. Few men are better qualified to answer the questions about Buddhism than is Professor Kellogg. A rare and patient and thoroughly honest scholar, he has had the

advantage of a residence of eleven years in India, and he presents in this volume the results of his protracted study into the religious system propounded by Gautama. Between this system and Christianity Professor Kellogg finds contrasts rather than resemblances. We commend the volume most heartily to all our readers. It may save some of them from incurring the woe denounced upon those that put darkness for light, and light for darkness. We hope to refer again to this book when our pages are not so crowded.

Reminiscences. A Brief History of the Free Baptist India Mission. By Mrs. M. M. Hutchins Hills. Dover, New Hampshire: Free Baptist Printing Establishment. 1885. Pp. 336.

This comely volume traces the history of the India Mission of the Free Baptists from its inception, in 1832, until the present year. The work seems to be well done, and, while the volume will have special value to the denomination of whose foreign-missionary work it treats, it will be found full of interest to all of every name who love our Lord Jesus Christ and who seek the coming of his kingdom.

The Ansons in Asiatic Temples. By Rev. Frank S. Dobbins. Philadelphia: American Baptist Publication Society. Pp. 284. Price, \$1.25.

A former missionary in Eastern Asia has written this volume descriptive of an imaginary tour of a family, including children, through Japan, China, and India. Few children can take this journey in person, but many will enjoy this story of what others have seen in far-away lands.

The History of the Church known as the Unitas Fratrum, or the Unity of the Brethren, founded by the followers of John Hus, the Bohemian Reformer and Martr. By Edmund de Schweinitz, S.T.D., Bishop of the Unitas Fratrum, Bethlehem, Pennsylvania. Pp. 693. 1885.

No department of American literature has in late years been more enriched than that of history. It is highly creditable that works of value in this department, relating to the Old World and to less familiar fields, should have been produced on our side of the Atlantic. Some such works, based upon original sources, and scholarly in their character, are entitled to a high place among recognized authorities. To that class must be assigned one that has just appeared from the pen of Bishop De

Schweinitz. Dr. De Schweinitz has for many years been favorably known as an author, and especially by his "Life and Times of Zeisberger," the missionary — one of the most satisfactory specimens of biography which has been written in our country, and it must be acknowledged that he outranks any other living writer in the Moravian Church.

The book now before us is embellished with seven portraits of men eminent in the earlier annals of that church. It is characterized by patient investigation — having been in hand for twenty years — and by a discriminating examination of authorities, which are quoted with fulness and accuracy. It is dignified and dispassionate, and covers a region of church history with which, as a whole, readers are not generally familiar. The best sources in Latin, Polish, Bohemian, and German, as well as more recent histories in the two languages last named, are either too voluminous or too inaccessible for any except the few professional writers. Previous

works in English are unsatisfactory, such as the History by John Holmes, in two volumes; La Trobe's translation of David Cranz's History; and the translation from the French of Bost's History. "The Gospel in Bohemia," by Miss E. J. Whateley, is designed for popular use. The ample and excellent "Life and Times of John Huss," by our countryman, Dr. E. H. Gillett, relates to only one section.

Bishop De Schweinitz devotes the eleven chapters of Part I to the history of Bohemia and Moravia, preparatory to that of the *Unitas Fratrum*. Part II, with its forty-four chapters, is occupied with the fortunes of the ancient body known as "The Brethren." The trials, persecutions, and manifold wrongs suffered by them form a moving record. "The Day of Blood at Prague" is unsurpassed by any other in the long narrative of Romish atrocity and of true Christian heroism.

A supplementary volume containing the history of the Renewed Church will be looked for with no small interest. A. C. T.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For a spiritual blessing to follow the Annual Meeting of the Board, both among the churches at home and the missions abroad.

For the Principalities in Southeastern Europe, that war may be averted, and that, whatever may be the decisions of rulers and statesmen, the missionary work may not be hindered.

DEPARTURES.

September 19. From Boston, Rev. James L. Barton and wife, to join the Eastern Turkey Mission.

September 19. From San Francisco, Miss Jane E. Chapin, returning to North China, and Miss Effie B. Gunnison, to join the Japan Mission.

October 3. From San Francisco, Dr. H. T. Whitney and wife, returning to the Foochow Mission; also, Rev. E. E. Aiken, to join the North China Mission.

October 3. From New York, Rev. Orson P. Allen and wife, returning to the Eastern Turkey Mission, and Miss M. L. Daniels, to join the same mission; also, Harris Graham, M.D., Miss Ellen M. Blakeley and Miss Ella T. Bray, to join the Central Turkey Mission.

October 7. From New York, Rev. John W. Baird and wife, returning to the European Turkey Mission.

October 17. From San Francisco, John C. Berry, M.D., and wife, to rejoin the Japan Mission.

ARRIVALS AT STATIONS.

September 8. At Okayama, Japan, Miss Eliza Talcott and Miss V. A. Clarkson.

August 3. At Benguela, Rev. Wesley M. Stover and wife.

ARRIVAL IN THE UNITED STATES.

October 10. At New York, Rev. Robert A. Hume, of the Maratha Mission.

DEATH.

August 18. At Aintab, Central Turkey, Mrs. Florence N. Andrews Neal, aged twenty-five years. Mrs. Neal was the widow of Robert J. Neal, M.D., who died at the same place November 16, 1884, and the youngest daughter of the late Rev. C. B. Andrews, missionary of the A. B. C. F. M. at the Hawaiian Islands.

Donations Received in September.

MAINE.			
Cumberland county.			
Freeport, A friend,	5 00		
Portland, State-st. ch.	200 00		
Westbrook, 2d Cong. ch.	27 21—232 21		
Kennebec county.			
Winslow, Cong. ch. and so.	11 00		
Penobscot county.			
Brewer, 1st Cong. ch.	13 50		
Hampden, Cong. ch. and so.	8 20—21 70		
Piscataquis county.			
Garland, Cong. ch. and so.	7 35		
Somerset county.			
Skowhegan, Cong. ch. and so.	21 00		
York county.			
Eliot, 1st Cong. ch.	7 20		
	<u>300 46</u>		
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
Alstead Centre, Cong. ch. and so.	15 64		
East Alstead, Cong. ch. and so.	18 67		
East Jaffrey, Cong. ch. and so.	15 85		
East Sullivan, A. C. Ellis,	25 00		
Fitzwilliam, Cong. ch. and so.	6 70		
Gilsom, Cong. ch. and so.	17 33		
Marlboro', Mrs. David Wilkinson,	1 00		
Rindge, Cong. ch. and so.	10 54—110 73		
Grafton county.			
Alton, Cong. ch. and so.	4 00		
Hanover, Cong. ch. at Dartmouth College,	53 75—57 75		
Merrimac county Aux. Society.			
Canterbury, Cong. ch. and so.	15 00		
Concord, A friend,	50 00		
Pittsfield, Cong. ch. and so.	60 00		
Salisbury, Cong. ch. and so.	5 75—130 75		
Strafford county.			
Moultonboro', Wm. H. Mason,	1 00		
Wolfboro', 1st Cong. ch., add'l,	25 00—1 25		
Sullivan county Aux. Society.			
Acworth, Cong. ch. and so.	13 00		
	<u>313 48</u>		
Legacies. — Lebanon, Mary A. F. Tracy, by Stephen A. Tracy, Ex'r,	110 41		
	<u>423 89</u>		
VERMONT.			
Bennington county.			
Manchester, Cong. ch. and so. (of wh., m. c., 12.88),	230 54		
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
St. Johnsbury, South Cong. ch.	481 91		
Chittenden county.			
Jericho, 2d Cong. ch.	8 72		
Grand Isle county.			
Grand Isle, Cong. ch. and so.	9 00		
Lamoille county.			
Johnson, Cong. ch. and so.	10 00		
Orange county.			
Brookfield, 1st Cong. ch., 3.50;			
3d Cong. ch., 1.50,	5 00		
Windham county Aux. Soc. H. H. Thompson, Tr.			
Townshend, Cong. ch. and so.	23 00		
West Brattleboro', Cong. ch. and so.	12 03—35 03		
Windsor county.			
Chester, Cong. ch. and so.	33 32		
Ludlow, Cong. ch. and so.	15 00		
Royalton, 1st Cong. ch., 15.80;			
A. W. Kenney, 30,	45 80		
Springfield, Ladies' Auxiliary to W. B. M.	7 00—101 12		
	<u>881 32</u>		
MASSACHUSETTS.			
Berkshire county.			
North Becket, Cong. ch. and so.	12 00		
Pittsfield, Rev. S. B. Morley,	25 00		
South Egremont, Cong. ch. and so.	30 00		
West Stockbridge, Village Cong. ch.	29 33—96 33		
Bristol county.			
Attleboro' Falls, Central ch.	10 00		
Fall River, 3d Cong. ch.	12 00		
Mansfield, Orth. Cong. ch.	15 35—37 35		
Brookfield Ass'n. William Hyde, Tr.			
Globe Village, Evang. Free ch.	34 50		
Warren, Cong. ch. and so.	100 00—134 50		
Essex county.			
Ballardvale, Cong. ch., Rev. S. Bowker,	10 00		
Lawrence, Lawrence-st. ch.	50 00		
—, A mother's thank-offering,	100 00—160 00		
Essex county, North.			
Haverhill, Algernon P. Nichol's,	100 00		
Newburyport, Prospect-st. ch., to const. SYLVESTER B. CARTER, H. M.	100 00—200 000		
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			
Beverly, Dane-st. ch.	94 72		
Peabody, Rockville Cong. ch.	11 00		
Saugus Centre, Cong. ch., m. c.	1 00		
Swampscott, Cong. ch. and so.	24 00—130 72		
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Bernardston, Orth. Cong. ch.	7 25		
Hampshire co. Aux. Society.			
Amherst, 1st Cong. ch.	60 00		
Easthampton, 1st Cong. ch.	71 39		
Hatfield, Cong. ch. and so.	47 00		
Prescott, 1st Cong. ch.	7 00—185 39		
Middlesex county.			
Ashland, G. M. Perry,	5 00		
Billerica, Orth. Cong. ch.	20 00		
Cambridge, North-ave. Cong. ch., to const. E. A. CARPENTER, E. A. JAMESON, and J. P. BRAINERD, H. M.	300 00		
Concord, Trin. Cong. ch.	1 00		
East Somerville, M. P. Elliot,	10 00		
Lincoln, Thank-offering, from friends,	25 00		
Lowell, Noah R. Harlow,	10 00		
Melrose, Orth. Cong. ch., m. c.	5 64		
Newton, Eliot ch.	175 00		
Newtonville, A. E. Wyman, 40;			
Ladies' Auxiliary to W. B. M., 15.50,	55 50		
Reading, J. M. Carleton,	5 00		
Tewksbury, Cong. ch. and so.	12 00		
Waltham, Mrs. Caroline Smith,	5 00—629 14		
Middlesex Union.			
Dunstable, Cong. ch. and so.	38 00		
Fitchburg, Rollstone ch., "M. E. F."	5 00		
Littleton, Cong. ch. and so.	8 00		
Townsend, A member of Cong. ch.	2 50—53 50		
Norfolk county.			
Brookline, Mrs. I. R. Noyes, A thank-offering,	50 00		
Dedham, 1st Cong. ch. (of wh., m. c., 10),	308 57		
Franklin, 1st Cong. ch. (of wh., m. c., 19.83),	43 26		
Millis, Cong. ch. and so.	15 00		
Norfolk, Cong. ch. and so.	3 45		
Sharon, Cong. ch. and so.	50 00		
Wrentham, 1st Cong. ch.	30 00—500 28		
Plymouth county.			
Bridgewater, Cent.-sq. ch. and so.	5 00		
North Carver, Cong. ch. and so.	6 00—11 00		
Suffolk county.			
Boston, Wm. F. Day, Eliot ch., 100;			
2d ch (Dorchester), 94.96; Union ch., 7.46; Highland ch., 5.41;			
Eliot ch., m. c., 3; A friend, 3,	213 83		
Chelsea, 1st Cong. ch.	55 00—268 83		
Worcester co. Central Ass'n. E. H. Sanford, Tr.			
Worcester, Plymouth Cong. ch., 125;			
Union ch. and so., 120.37; Pilgrim Cong. ch., 12.50,	257 87		
—, "A. J. T."	3 00—260 87		

Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Grafton, Evang. Cong. ch.	122 78
Sutton, Cong. ch. and so.	62 10—184 88
, A friend,	10 00
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	2,870 04

<i>Legacies.</i> — Belchertown, Jonathan Webber, by Purlin Shearer, Ex'r,	802 50
Boston, Louisa C. Wetherbe, by Charles L. Pitts, Ex'r,	318 00
Foxboro', Susan Payson, by Thos. B. Bourne and Wm. P. Payson, Ex'rs, to const. MARTHA C. PAYSON and ANNE L. PAYSON, H. M.	800 00
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee,	80 00
Sturbridge, Mrs. Mary M. Bullard, by Henry Haynes, Adm'r,	200 00—2,200 50
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	5,070 50

CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. (of wh. from O. B. JENNINGS, to const. himself H. M., 100), to const. Rev. JOHN E. BUSHNELL, H. M.	188 83
Huntington, Cong. ch. and so.	42 00
Southport, Cong. ch., m. c.	5 25
Trumbull, Cong. ch.	21 30
Weston, Cong. ch. and so.	15 00—272 38
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch.	15 42
Bloomfield, Cong. ch. and so.	18 00
Canton Centre, Cong. ch. and so.	16 27
East Hartford, Cong. ch. and so.	60 00
Granby, W. Dewey, 10; "Special," 10,	20 00
Hartford, A. Carleton,	150 00
New Britain, South ch.	133 50
South Windsor, 1st Cong. ch.	37 07
Windsor Locks, Mrs. L. P. Dexter,	100 00—550 26
Litchfield co. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch.	65 00
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Norfolk, Mrs. Mary D. Bassett,	4 00
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Northfield, Cong. ch. and so.	45 68
Thomaston, Cong. ch. and so.	28 15
Winchester, Cong. ch. and so.	16 77—168 60
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	11 89
Hadlyme, Cong. ch. and so.	25 00—36 89
New Haven co. F. T. Iarman, Ag't.	
New Haven, United ch., m. c., 7.60;	
A friend, 50,	57 60
Southbury,	11 25—68 85
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Groton, Cong. ch. and so.	74 00
Lisbon, Cong. ch., m. c.	5 00
New London, 1st Ch. of Christ (of wh., m. c., 16.16),	113 26
Preston, Long Society Cong. ch. and Sab. sch.	4 50—196 76
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch.	40 00
Rockville, 2d Cong. ch., 100; 1st Cong. ch., m. c., 28.27,	128 27
Stafford Springs, A friend,	1 00
Talcottville, Cong. ch. and so.	273 92—443 25
Windham county.	
Plainfield, Cong. ch., m. c.	10 54
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	1,757 53

<i>Legacies.</i> — Watertown, John De Forest, by E. L. De Forest, Ex'r,	5,000 00
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	6,757 53

NEW YORK.

Brooklyn, East Cong. ch., 61; New-Eng. Cong. ch., 10.50; A friend, 1.20,	72 70
Fairport, Cong. ch. and so.	20 00
Hopkinton, Cong. ch. and so.	5 00
Lebanon, Cong. ch. and so.	3 00

Maine, Cong. ch. and so.	13 40
Mt. Sinai, Cong. ch., Rocky Point branch,	17 00
New York, D. Willis James, 5,000; S. T. Gordon, 250,	5,250 00
Norwich, Cong. ch. and so.	102 18
Penn Yan, Chas. C. Sheppard, to const. MORRIS F. SHEPPARD, SARAH F. SHEPPARD, ROBERT A. PATTESON, and WILLIAM M. PATTESON, H. M., 1,000 00	
Selkirk, Mabel Learned,	25 00
Warsaw, Cong. ch. and so.	28 29—6,538 57

PENNSYLVANIA.

Pittsburg, Rev. T. Edwards,	50 00
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NEW JERSEY.

Englewood, Margaret Crittenden, Jersey City, Mrs. C. L. Ames,	10 50
Newark, Steward and Stewardess,	5 00
Summit, Central Pres. ch.	50 00
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	50 00—115 50

FLORIDA.

Daytona, 1st Cong. Ch. of Christ,	12 25
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TENNESSEE.

Soddy, Welsh Cong. ch.	5 00
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OHIO.

Andover, Cong. ch.	4 10
Berlin Heights, Cong. ch.	2 50
Claridon, Cong. ch.	20 00
Cuyahoga Falls, Cong. ch.	12 00
Ironton, 1st Cong. ch.	4 46
Kent, Cong. ch.	26 85
Oberlin, 2d Cong. ch.	145 02
Rootstown, Cong. ch.	26 00
West Andover, Cong. ch.	5 70—246 63

<i>Legacies.</i> — Hanging Rock, Mrs. Rachel R. Hamilton, Rob't Peebles, Ex'r,	30 00
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	276 63

INDIANA.

Auburn, James Adams,	5 00
Michigan City, 1st Cong. ch.	30 75—35 75

ILLINOIS.

Alton, Ch. of the Redeemer,	5 00
Aurora, 1st Cong. ch.	46 78
Chicago, Lincoln Park Cong. ch., to const. H. M. HOBART, H. M., 100;	
Union Park Cong. ch., m. c., 5.12,	105 12
Galesburg, 1st Ch. of Christ,	5 00
Payson, Cong. ch.	25 00
Roscoe, Cong. ch.	10 00
Sterling, 1st Cong. ch.	33 50
Stillman Valley, Cong. ch.	15 65—246 05

MISSOURI.

Brookfield, O. Knudson,	10 00
St. Louis, Hyde Park Cong. ch.	20 00—30 00

MICHIGAN.

Benton Harbor, Cong. ch.	11 07
Bradley, 1st Cong. ch.	2 15
Calumet, Cong. ch.	230 00
Columbus, Cong. ch.	8 85
Grand Rapids, South Cong. ch.	6 00
Hilliards, L. A. T. Pomeroy,	2 00
Hopkins, 1st Cong. ch., 5; 2d Cong. ch., 1,	6 00
Imlay City, Cong. ch.	4 15
Lansing, Plymouth ch.	50 00
Maybee, Cong. ch.	13 06
Morenci, Cong. ch.	5 75
Romeo, Watson Loud,	10 00
Salem, 1st Cong. ch.	11 65
St. Joseph, Cong. ch.	1 25—362 83

WISCONSIN.

Appleton, "In Memoriam Sept. 12,"	5 00
Peshigo, Cong. ch.	2 00
Racine, 1st Pres. ch., m. c.	65 72
Salem, 1st Cong. ch.	50 00—122 72

IOWA.

Creston, Joseph Foster,	1 00
De Witt, Cong. ch.	18 00
Montour, Cong. ch.	33 75
Postville, Cong. ch.	8 08
Quasqueton, Cong. ch.	12 15
Shenandoah, Cong. ch.	12 60
Waterloo, 1st Cong. ch.	20 00—105 58

MINNESOTA.

Minneapolis, Plymouth ch., 18.50;	
Open Door ch., 5.90,	24 40
New Richland, Cong. ch.	2 00
St. Paul, Pacific Cong. ch.	19 00
Waseca, Cong. ch.	11 16
Waterville, Cong. ch.	5 27—61 83

KANSAS.

Atchison, Juvenile Mission Band, for Miss Wright,	5 00
Dunlap, Rev. Geo. P. Claflen,	2 00
Highland, Cong. ch.	5 00
Manhattan, Ladies' Miss'y Soc'y of Cong. ch., for Miss Wright;	4 50—16 50

NEBRASKA.

Blair, Cong. ch.	9 72
Harvard, Cong. ch.	7 50—17 22

CALIFORNIA.

Fort Jones, A friend of missions,	8 00
Los Angeles, John N. Griffin,	3 00
Tulare, Cong. ch.	4 00—15 00

COLORADO.

West Denver, Cong. ch.	14 00
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DAKOTA TERRITORY.

Meckling, Cong. ch.	1 00
Legacies. — Wahpeton, Mrs. L. H. Porter, by Sam'l F. Porter, Ex'r,	25 00
	26 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, U. S. Consul Win-gate,	21 71
Japan, Kobe, DeWitt C. Jencks,	11 20
Maratha Mission, "E. T. C.," 60;	
May W. Taylor, 8; Colonel Drummond, 4,	72 00
Sandwich Islands, Kohala, A friend, 25; Waimea, Rev. L. Lyons, a thank-offering for the Board's 75th anniversary, 20,	45 00
Turkey, Mersin, Rev. Elias Riggs, a grateful memorial for seventy-five years,	100 00—249 91

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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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	119 81
Donations received in September,	19,759 57
Legacies " "	7,365 91
	27,125 48

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

VERMONT. — St. Johnsbury, South Cong. Sab. sch.	100 00
Previously acknowledged,	47,348 90
	47,448 90

FOR YOUNG PEOPLE.

SCENES IN JAFFNA, CEYLON.

BY REV. SAMUEL W. HOWLAND, OF JAFFNA.

THE people of Jaffna, Ceylon, are of the Tamil race, like the people in South India, and a description of the one would fit the other in most respects. They were formerly devil-worshippers; but idolatry, introduced by the Brahmans from Northern India some centuries ago, has become the religion of the people, except in a few outlying districts. Many combine the two forms of worship, and that, too, very easily, for the gods of the heathen do not differ much from devils. The trident is used as the symbol of the devil, and is often seen planted before a devil-tree or a rude hut, where the devil is supposed to reside, the three points decorated with gay flowers.

Persons are sometimes thought to be seized by a devil, who manifests his presence by a series of fits, or by hysteria, or even genuine deviltry. After the evil one has been driven out by whips, hot irons, and other such devices, a charm must be worn to make him keep a proper distance in the future. The charm consists of various cabalistic characters and diagrams scratched on a metal scroll. Some persons give their time to the service of certain devils, and are frequently regarded as possessed. Our cut represents a woman of this kind with trident and drinking-vessel in hand, and charm around the neck, while she is fantastically decorated with strings of seeds, bones, palm-leaf ornaments, and the like. The wilder her hair the better, till sometimes it is almost a veritable head of Medusa with snaky locks.



A DEVIL-PRIESTESS.

One of these women recently strayed into a women's meeting in Jaffna, and when she heard the story of Jesus, she exclaimed: "If these things are true, what shall I do?" All her supposed sanctity of life seemed vain in the presence of such teaching. There was a very remarkable instance of such a woman in

North India, accepting Christ, and then going all over the country attempting to undo the harm she had done.

Our next cut shows a native house in Jaffna, rather poorer than the average. The roof is a thatch of braided cocoanut-leaves. The white ants, which attack everything of the vegetable kingdom that is not living, have eaten the thatch so that it leaks, and the unthrifty occupants have thrown a few braided leaves loosely over the leaky places. The wall in front is a dilapidated mud wall, a cubit or so in height, while the wall of the house is several feet farther back, made of mud, with wooden posts in the corners to support the wall-plates. There are two rooms, each with a door, but no windows.



NATIVE HOUSE IN JAFFNA.

The rooms are not to live in, but chiefly to keep their possessions in, such as grain, tobacco, clothing, jewelry, etc. The space in front partly shut in, and divided by screens of braided palm-leaf, serves for the sleeping-rooms. The vermin which abound in hot climates are kept out to some extent by a weekly smearing of the floor with diluted cow-manure, which is their universal purifier. The heathen consider it efficacious for purifying from sin, and rub their foreheads and breasts with ashes made from it, as a part of their worship. The floor of hard earth raised several inches becomes soft in the rainy season when the yard is full of water, and the mats of braided strips of palm-leaf, which are their usual beds, do not protect them from severe colds and fevers. Nor is there much protection from the venomous serpents, which always come out in the dark, and are the cause of death to 20,000 persons in India yearly.

The woman in the foreground has a favorite attitude — sitting on the heels and resting the arms on the knees. She is watching the pot that is slow to boil. The

engraver has omitted the range under the pot, consisting of three stones or three cones of baked earth. They usually have a slight roof over it for rainy weather; but for many months there is very little rain, and a covering is then entirely unnecessary. Their dexterity in using their simple apparatus is quite marvelous. The man of the house has gone to the field, carrying his one-handed plow and slender yoke on his shoulder. After helping his neighbors, plowing in lines of six or eight, one after the other, like Elisha of old, he will come in for his dinner and noon rest and that is the best time to make a call upon him, although one needs to be careful about going in the sunshine, for the vacuum thermometer often marks 160° F. in the sun.



A NATIVE OX-CART.

We see in the cut the mother-in-law, the real head of the house, the wife, a widowed sister, and three children. The infant is carried astride the hip. The oldest girl is ready for school, where she will sit on the hard earth floor and write the letters with her forefinger in sand sprinkled before her. She has on her neat little jacket, with the corners tied together in front. The little boy is left to his pleasure as to clothing, and he votes it a nuisance. His mother agrees with him as he rolls around in the dirt, and tumbles over the pots, and perhaps into the dinner. Soot does not show as plainly on his skin as it would on a cloth. He certainly is very successful in getting everywhere he should not. The three women are dressed in the usual strip of seven yards wrapped around and tucked up without pin, button, or any other fastening. Sometimes the husband takes his wife's fine red-and-yellow cloth and winds it into a turban for

his head for a wedding feast or some such extra occasion, and, very conveniently, the men go on different days from the women. All the strange customs and doings suggested by this picture would take days to describe.

We have but little space to describe our ox-cart on the preceding page. These white oxen, with their large shoulder-humps and hanging dewlaps, are from India. The Jaffna cattle are miserable specimens, hardly larger than a half-grown calf, owing to lack of care and food. These India oxen will often make good time on the excellent macadamized roads of Jaffna, if the driver, sitting between them, faithfully digs his toes into their ribs and twists their tails in the most approved manner. On occasion he even applies his teeth to the tails. The Jaffna carts are usually larger than this, and with a netting across the middle for a bed will accommodate a family for days of travel. The straw



A NATIVE CATECHIST ON A TOUR.

for the oxen is in rolls over the top, and pots and pails hang underneath and at the sides.

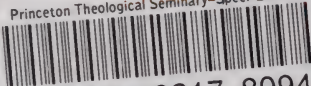
Our last cut shows a style of cart becoming quite common, called a "hackery." The little ox costs perhaps three dollars, and the cart not more than eight or ten dollars, and we have a neat little turn-out at no great expense. A catechist holds the reins, which go into the animal's nose, and skilfully balances himself and his bag of books on his rocking perch. Most of our Jaffna catechists go on foot; but in India, where long distances must be traversed, such a conveyance as this enables the catechist to do much more than he otherwise could. The Word of God, in Scripture portions or as explained in tracts, is the most powerful means for the salvation of souls, and this catechist could tell us some most interesting incidents, had we time to listen to him.

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